

2013 Golden Jubilee edition

BIHAR YOGA®

The Golden Collection 6

Souvenir published in 1954
by the Divine Life Society, Rishikesh



Yoga Publications Trust, Munger, Bihar, India

The Golden Collection 6



1963–2013
GOLDEN JUBILEE

WORLD YOGA CONVENTION 2013

GANGA DARSHAN, MUNGER, BIHAR, INDIA

23rd–27th October 2013

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Souvenir published in 1954
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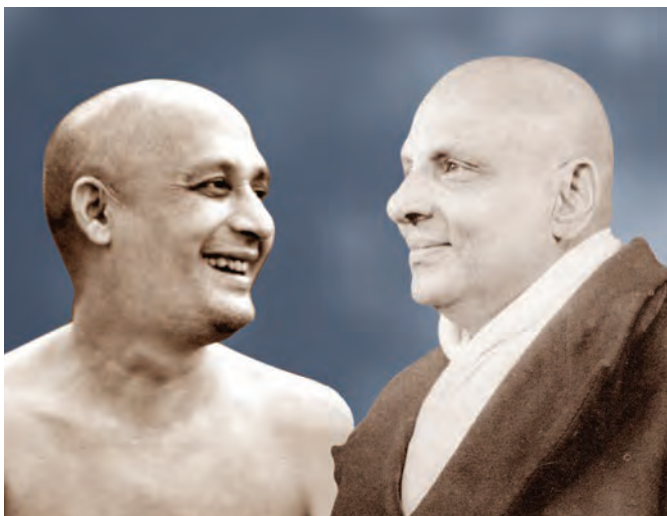
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Dedication

*In humility we offer this dedication to
Swami Sivananda Saraswati, who initiated
Swami Satyananda Saraswati into the secrets of yoga
and to our guru Sri Swami Satyananda Saraswati
who continues to inspire and guide us
on our spiritual journey.*

Swami Niranjan

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Preface

In the early 1970s and 1980s, the devotees of Sri Swami Satyananda carefully printed and published his lectures, discourses and class transcripts in small booklets, preserving and disseminating these important teachings. The booklets were their first contribution to their guru's mission of 'spreading yoga from door to door and shore to shore'. For many years these gems from the past have been out of print and unavailable. On the occasion of the Bihar School of Yoga's Golden Jubilee 2013 celebrations, these lost works have been compiled into a set of volumes aptly named *The Golden Collection*, so that once again the classic words which launched a yoga movement can inspire spiritual aspirants around the world.

In reproducing the booklets the original language has been kept intact, conveying the flavour of the time. The language shows the care that Sri Swami Satyananda took to make his teachings clear to his audience, never compromising clarity for fashion or style. His ability to present and adjust any topic to any audience is proof of the versatility which enabled him to convey his deep understanding of the potential of yoga to meet the needs of all.

A pioneer of his time, Sri Swami Satyananda gave a new dimension to the practice of asana, stating clearly that it can take the practitioner far beyond physical wellbeing. He often guided his disciples through letters brimming with snippets

of wisdom, which are as valuable and pertinent today as they were almost fifty years ago. *The Golden Collection* also includes a systematic introduction to the various meditation practices expounded by Sri Swami Satyananda. No step is missed and no precaution left out, allowing the aspirant to safely travel the journey of yoga and spiritual life. For each practice, whether antar mouna, ajapa japa or nada yoga, precision and clarity are the key. The branches of yoga are concisely elucidated, making them relevant to the daily life of each yoga aspirant.

Much that is taken for granted today was unknown or misunderstood at that time: it is the great achievement of Sri Swami Satyananda to have brought yoga to the general public and mainstream of society, truly making yoga a household word the world over.

The extraordinary quality of his being and spiritual attainments was recognized early in his life. While living in Rishikesh in the ashram of his guru, Swami Sivananda Saraswati, the young swami received glowing appreciation and admiration from guru-bhais, visitors and guests. To this day, tributes continue to express love and a sense of profound gratitude from all who have been touched by this modern day saint and his teachings. Sri Swami Satyananda, however, remained a disciple throughout his life and fulfilled his guru's mandate by making it his life's mission.

The Golden Collection is a true testimony to the wealth and depth of yoga and to its master exponent, Sri Swami Satyananda. In his early teachings he set the tone, purpose and aim of his mission. The reader is able to discover and connect with the roots of Satyananda Yoga, whilst appreciating its evolving contemporary nature, a trademark of this tradition.

Indeed, Sri Swamiji's prophecy, "yoga is the culture of tomorrow", has come true. His tomorrow is our today.



Swami Satyananda Life and Works

31st Birthday Tribute

In 1954, at the Rishikesh ashram of Swami Sivananda, disciples, devotees, guests and well-wishers poured forth their admiration of a young, brilliant sannyasin. Swami Satyananda was presented on his thirty-first birthday with a volume of glowing accolades. Words of reverence and high esteem were spoken, at times bordering on disbelief that such a young sannyasin could live a life of perfection. His perfection was expressed in his character, talents, unswerving dedication to hard work and unconditional surrender to his Guru.

This volume, republished fifty-nine years later, touches the reader's heart as every page is homage to the extraordinary being of Sri Swamiji.

Story of Swami Sivananda Saraswati

I am sending today, by registered post, my latest work entitled *Swami Sivananda's Philosophy and Message*. It is the result of a further and deeper study of all the works of His Holiness including his latest works. I have shown him as the greatest of synthesizing philosophers and as the giver of an integral vision of the truth and the way and the goal. Kindly place it as my love-offering, *premanjali*, at his feet.

—*Dewan Bahadur K.S. Ramaswami Sastri*
Retd. Dist. & Sessions Judge, Madras

I am overjoyed at your kind and encouraging letter and I do not know how to express my gratitude for the honour you have given me by inviting me to write articles in your journal *Health and Long Life*.

Your opinion about my pamphlet *Nature Therapy and Ancient Sciences* has really encouraged me to do further research and I believe I will be able to do something with your Holiness' blessings.

—*E.R. Nayanar, BABL, MRAS, Kalliassery*

I love your writings and get inspiration.

—*Rayanagoud Patil, Bombay*

My most respected and beloved Gurudev, what shall I say? What can I say? Our stay at your divine abode has been most educative, most pleasant and most wonderful in various ways.

I know you so well and have seen you off and on for sixteen years and have read of you and about you, but I could not imagine in flesh and blood anyone with such divine qualities as your Holiness is gifted with. You are really one in hundreds of millions of human beings who shines like the full moon and who bestows blessings in plentiful on one and all.

I have constantly thought of your divine presence and those of your top disciples who have the good fortune to sit at you feet.

Your kindness is beyond praise and beyond description.

—Maj. Gen. A. N. Sharma, Chandigarh

I appreciate sincerely the tremendous contribution the swami is at present making toward the spiritual unity of mankind and any enlightened seeker after truth will appreciate the message he gives forth in relation to the Christ-life. I have had great pleasure of printing in *Steps Unto Him* his Christmas message to Synthese Universelle. Let the swami continue this work of East-West understanding and his name will be honoured by generations to come.

We appreciate the wonderful message given out by the swami, who we bless for his own humility and graciousness. May he succeed in pointing the way to any seekers after Christ-life.

—Ernest Swift
General Welfare Movement, England

Every day I wait for your new book, *Triple Yoga* in German language. We will study it on in our weekly meeting. We think that this book will be also worthy of our deep study as your other book, *Concentration and Meditation*. Here a lady member says, "What need is there for other books when we have this

Concentration and Meditation.” We are glad to hear that you will visit Germany. We will diligently study all your works.

—Sri Albert Moldenbauer, Germany

I, thy child, have read thy blessed message in the *Divine Life*, March issue. O how to express my feelings! In my empty heart Swamiji did create some love for his lotus feet. Thy child knows no other god than thee. He only meditates upon thy charming form. He only loves to wear out his body in thy service. The part of thy form that is clear in his mind is thy lovely lotus feet. May Gurudev’s beautiful form be ever present in his mind. He does very little nirguna meditation. It is thy form alone which he tries to bring into his mind always.

Gurudev truly belongs to his devotees. Truly Gurudev takes the most unworthy and ignorant of aspirants and makes them useful in his service. He prays to Gurudev in all humility to transform him once and for all so that he would feel worthy of Gurudev’s blessed love and grace. May Gurudev’s strict command make him perfect for ever. May he never err and thus prove unworthy to Gurudev. May Gurudev’s blessed name be ever in his heart as well as in his mind.

May the dust of Gurudev’s lotus feet ever adorn my forehead.

—V. Sreenivasan, Durban, South Africa

Received your kind letter full of light and guidance. Need I write that I was led from darkness to light, from stupidity to wisdom, by the illuminating rays of the sun of your sagacity. This is now my confirmed opinion that you change the badly inclined mind to sublime ends.

Revered Swamiji, believe me I will dye myself in the colour of your teachings. Only I need thy grace to sustain me in my strenuous endeavours to achieve life’s goal.

—Indrajit Sharma, MA, New Delhi

You are a tower of strength and inspiration to me. Your message of strength and love have always shown me the light when the horizon was far.

—*M. P., Poona-2*

When I think of you, amidst darkness of misery and worry, one precious ray of hope and light comes. Repeatedly disappointed and therefore worried I suddenly come to think of your Holiness. You are the God-sent one. I firmly believe so. It gives me a new hope and a new courage.

—*P. N. Raina,*
Librarian, Military Wing, National Defence Academy, Dehradun

I have carefully translated your books into German, and I am overwhelmed at the extent of spiritual knowledge and experiences you have in Ananda Kutir.

—*Charlulle Fehlmann, Breisgau, Germany*

I have read some of your wonderful books, most revered master.

—*Marie Veskova, Prague*

Our greatest blessing in life is Swami Sivanandaji's most glorious message. The precious books of Shiva have come to me with a benediction even to hold them in the hand brings me peace. They have become my most priceless possessions. Sri Swamiji is the never-failing fountain of spiritual teaching. He shows us the way in which life might be lived with greater truth and beauty.

Many souls are yearning for a higher understanding and are glad for a ray of light. Blessed are those who are under his guidance and protection.

My desire is ever to remain within the embrace of thy divine love and blessings. Our revered guru showers them on all round him.

May God Almighty give His Holiness Sri Swami Sivananda best health and a long life for he is the world's best guide and friend.

—*Julia Isely, Lausanne*

I would like to say that the more I see and read Swami Sivananda's book the more speechless I become. The wonderful *Picture Book of the Life of Sivananda* is simply breathtaking.

—*Mrs I. Taylor, London*

It is just a month that we left your heavenly abode. It seems ages since we came from there. You have been over-kind.

We went to lunch with Her Highness the Maharani of Kashmir and talked mostly of your great personality and work, love and selflessness. She sends her prostrations at your lotus feet.

—*Maj. Gen. A.N. Sharma, Yol, Kantra Valley*

I have read your beautiful book *Lord Shiva and His Worship*. For me, a poor Westerner, bared of spirituality, this book is a bread of life. My soul is always under the delight at this fragrance of the oriental thought and I may but regret that I do not live at the blessed feet of the men able to enter into the communion with the Absolute. Venerable lord, I salute you, my guru; I bring to your feet, the tribute of my admiration and the feeling is my religious piety. Venerable guru, I offer you my gratitude and greetings.

—*M. Riger Roche, Vauvert, France*

Thanks for the bliss-giving letter message of 23rd September, 1953, including a package of books that Swami has sent and needless to say that I was overjoyed to have them. I have received tremendous help from your precious books which I am studying every day. My heart yearns to express my feelings to you, my feelings about the light I am gaining through your blessed grace. Revered, guru! I am trying to give explanation from *Japa Yoga* and the *Voice of the Himalayas* since we received the books. Our ladies are enjoying it with spiritual feelings. It is a real guide to use. By Swami's instruction and guidance we are able to sing most of the bhajans and kirtans from the *Bhajana Mala*. We feel that Swami is with us during our service. May we always look to our Father Sri Swamiji and enjoy peace and bliss eternal.

Prostrations and love from our ladies to Swami.

—*Runganayaki Pather, Durban, South Africa*

Your instructions on yoga are wonderful, superb and marvellous. Everybody is speaking about your greatness here. You are a real swami who has developed good manners and characteristics.

Words are too poor for me to describe your ideal and the yeoman service you are rendering to the people at large. I have to say that I also wish to lead an ideal spiritual life. So Swamiji do not forget that I look upon you as my divine preceptor from today. My aspiration is to realize God through grace of a perfect guru. So this letter is to my unsophisticated and impeccable Guru of Ananda Kutir.

May God help you in on your spiritual work.

—*Ravindranath Ramjug, Hindu Temple Road, Mauritius*

My faith in you has become firm and I think no power on earth can shake it.

A few days back one swamiji from Ramkrishna Ashram, Ootacamund, came and stayed in my house for a night.

When I told him that I am a disciple of Swami Sivananda Maharaj of Divine Life Society, Rishikesh, he remarked, that he has visited many places in South India and was fully satisfied with my service I rendered him. He said that all the disciples of Swami Sivananda are broad-minded. This is only due to your blessings. We are being respected by sadhus too.

—*L. Basava Raj, Nilgiris*

When Kalanbhahi Manjee got the second attack, coronary thrombosis, I used to go every day and repeat the Mahamrityunjaya and the Mahamantra at his bedside. He had a wonderful recovery. He has a lot of confidence in our work.

—*B. Chiba, Divine Life Society, Pretoria*

Whenever I am in distress you have never failed to appear before me and to give me solace and comfort. On more than one occasion you have shown how kind you are towards me. My love for you is increasing daily.

—*S.G. Santhanam, Oriental Life Office, Kuala Lumpur*

Beloved effulgence of my heart and that of the whole world! You are the life of my life and the goal. I do not know what I feel about you now. I am now having some new experiences. How they come and function I do not know, but they have a good effect. This is also due to your ever-flowing grace.

O all-pervading effulgence, you have in my case excelled even Lord Krishna out of your all-merciful nature, and given me an experience which very few fortunate souls get. This experience is all-powerful bliss and effulgence, with infinite power it made me unconscious of the worldly objects, my body and even my 'I'. I felt I was aware that there was nothing else except bliss and effulgence. I do not know where I was. Thereafter I was told by your good self, "It was

a mere glimpse only. Strive hard and it would come in this very birth.” In addition to this you showered all the choicest blessings on me. How great and unfathomable your kindness and love are.

—*Shati Sarup Joshi, New Delhi*

My father, A.R. Subramania Iyer of Ayakad village ever remembers Swamiji. Swamiji’s thoughts and blessings have given happiness and peace to my entire household. My father was suffering from a stomach ailment which was suspected to be appendicitis and penicillin was injected a month back. He wrote a letter to Swamiji from Alwaye where my father was staying during that time with me. By Swamiji’s blessings he completely recovered.

—*A.S. Natarajan, Palghat*

I am a regular reader of your articles in the fortnightly My Magazine and appreciate them very much. Your articles are indeed very soothing and consoling to a depressed heart. Moreover, I was happy to read from a recent article that you are willing to give advice and solve problems of those who need your help. I desire to receive your valuable guidance.

—*Miss F. Marker, Bombay 20*

I thank you very much for your good protection because I do no more feel bad influences.

—*Sri Brother Ludovic, Algeria*

Sri Swami Nikhilananda of the Ramkrishna Mission here recommended you as a teacher of yoga, very highly.

—*Donald F. Book, Buffalo, USA*

My highest ambition in life is to journey to India once daily by a special car to sit at your feet for practising yoga, concentration and meditation. Throughout the day I think of you, my Master.

—*Sri Arthur Erich Hanemann, Germany*

I thank you so much for your kind guidance. I do not doubt in the least that you have all qualifications to guide. I revere you and your endeavours and your unselfish solemn work. I will do as much as I can to help you in your honourable work. Hope our relations will grow from day to day in his love and his name for the good of mankind.

—*Sri Alojz Piltover, Zagreb, Yugoslavia*

It is not easy for us to explain to you the very great joy we experienced when the post brought us your splendid books. The Japanese young friends in the WRI Library will be delighted to see these reference materials in their research work. I appreciate your deep love very much.

—*Sri M. Sadayasu, WRI Library, Kyoto, Japan*

Your heart brimful of affection and sympathy lets me have the unique opportunity of seeing you.

My highest regards to Swamiji, he is undoubtedly the choice spirit of our age. His divine soul lights the dark chambers of my gloomy heart. It will be a rare delight if I'm fortunate to see this great torch-bearer and his distinguished disciples who could run for shelter from a distant land to gather the blossoms of faith at the door of such an illustrious soul.

—*Kedarnath, Lucknow*

Your kind letters of inspiration and blessings and unfathomable love were received with an inexpressible sense of deep gratitude. I can hardly believe my senses that I am so privileged as to be the recipient of your grace and blessings. May I believe that I have your divine hand of protection over me and would be guided, rather dragged, on to the path of God-realization? Would this dream be fulfilled in this lifetime? You are my Paramahansa Ramakrishna. Your touch alone will elevate me. Your outstretched arms have received the whole universe within their compass. Every time I feel that I am being helped and guided by you; otherwise how could there be this change in my life? Kindly reveal thyself in my dreams. People are homesick, I am Ananda Kutir sick. Purify me and call me. I want to merge in your self.

—*Dr B.N. Sharma, Jodhpur*

I am deeply grateful for the very warm welcome accorded to me when I had the privilege to be with you along with Sir K. Vaithainathan, Minister for Industries, Housing and Social Welfare, Ceylon. Indeed I have yet to see an ashram so well organized and surely the high standard of the institution is entirely due to your high spirit and devotion which you possess for the entire mankind.

Please believe me when I venture to say that your preaching has affected the mode of my life as I am trying to be very honest and extra polite to all I happen to be in contact with. I can hardly forget your beautiful speech and sermon delivered at the time of welcome to Sir K. Vaithianathan as I felt all along that probably it was only I for whom this was meant.

—*Indersain Jain, Delhi*

Two year ago, our friend, Dr F. S. Lackner in Nairobi wrote to me about you and your institution and she sent me a letter dated 17th January 1953. You addressed this very dear friend of us as “Adorable Immortal Self” and signed with “Thy Own Self”. This made a very deep impression upon me. I realized the *tat tvam asi* and the *om mani padma hum*. I was fully convinced that there exists only one entity, one love, one Parabrahma, of which our I, divine self, is the miraculous microcosm!

Now by chance or by karma I am connected with you and I translate your book *Sure Ways* for the Humata Verlag. I am asked by the Lebensweiser Verlag to give a critical review of your books and the *Yoga Journal*. Dear Master, the threads have come on to me in order that I should seriously occupy myself with the message you have to give to the western world and I do hope to become one of your pupils, admirers and followers.

—Dr Ernst Ganz, Zürich, Switzerland

Every day in April, I had a wonderful connection with you, dear Swami Sivananda Saraswati. I felt your holy rays daily several times. Whatever I do is adoration for you. May the Lord bless you, holy Swami Sivananda.

—Maria Harsmann, Germany

I just received the most wonderful book by your holy pen and wisdom. I am thrilled and humbled that in your golden heart, there is a little space for all mankind and me.

My humble thanks. May your wisdom give a little help. I lay flowers at your feet kissing the path you tread.

—Salvo Ellul, Bronx, New York, USA

I was really astonished and felt very joyful, first to receive a real answer from you (all persons here mocked me saying that you would never answer) and secondly, that you wrote by air mail and I got your answer in three days! I was very proud of it and grateful.

—*Helga Gerika, München, Germany*

How thankful I was to receive your kind message! It is such a great help to know that you accept to be a guide to me. Thank you so much! Your *Synthese from Geneva* and *The Voice from the Himalayas* are of great benefit to me. It is such a comfort to feel that you help me! You are a marvellous blessing on the path of so many!

On the sixth day, after sending you my first letter, I suddenly felt much stronger in my faith. From that very day too, I experienced a slow progress in my health. Your very first thoughts coming to me have surely produced this blessed effect. And instead of melting away as usually after some days, the thought lasts and my spiritual work remains more effective.

—*Sri J. Branmann, Nyon, Switzerland*

May I wish you, dear Swami Sivananda, the greatest of blessings and peace on this, your birthday with gratitude for the privilege to belong to your school and we would like you to know that we will do everything we can to make the school a success here in Sydney and we will do all we can to help you with spiritual love and with the blessings of the most high.

—*Mildred E. Kane, Sydney*

On this blessed day, 8th September, 1954, I recall to mind the purushartha of a gunatita. And gurudev rises from the horizon with all those divine qualities as God on earth. Though God may be denied by some, there can be none

to deny Sivanandaji of his godship. Blaspheme him, he embraces you. Play devil with him, he loves you. Taunt him, he blesses you. Go away from him, he comes to you. Indeed he is without a second, the perfect one.

—*Masi (M. Chinniah), Kuala Lumpur*

I have to thank you from all my heart for your letter of 11th August 1953, which was a great consolation for me and encouraged me a great deal. Last year, I learnt much and made daily efforts to come through all the difficulties of life here in the western world.

—*Annemarie Mauer, Germany*

How can we express our gratitude in feeble words for the remarkable care you have taken in carrying out a Mahamrityunjaya japa yajna for the health of Mrs A. We are very, very happy to learn that the sacred havan was conducted on Sri Krishna Janmashtami day. Mrs A. has improved considerably. Nothing is more potent and effective than the holy name, prayers and blessings of saints. The recovery of Mrs A. is an example of this faith and belief.

—*Sri B.B. Desai, Bahrain*



Swami Satyananda

Life and Works

EDITOR'S PREFACE

I thank God and my divine master, HH Sri Swami Sivanandaji Maharaj, for giving me this rare opportunity of stringing together these fragrant and lovely flowers of tribute, homage, admiration and adoration offered at the feet of a great soul, a mahatma, by people of all walks of life, dwelling in all parts of the country, and belonging to all strata of society. I humbly and reverently, joyously and lovingly place this many-hued garland at HH Sri Swami Satyanandaji's lotus feet that lend life and beauty to the flowers themselves.

The pleasure and profit that I derived from a close and careful study of these contributions will, I am sure, be shared by everyone into whose hands the grace of God, the blessings of Sri Swamiji Maharaj and the accumulated merit of many lives-long punya-karma place this volume, and that indeed is the purpose of this publication.

Herein is the picture of a young man who, moulding his life on the pattern of an upanishadic rishi, has, by dint of the intensity of his aspiration and the pertinacity of his application, won for himself an immortal place among the galaxy of great and glorious spiritual geniuses. It is he who has given us a new Upanishad – the *Sivanandopanishad*; it is he who has given us a new Gayatri – the *Sivananda Gayatri*;

it is he who has given us the *Chaitanya Jyoti* of Parabrahma Satguru Sivanandaji Maharaj. In this volume, this spiritual luminary himself is subjected to the piercing rays of a searchlight, directed at his self-luminous personality by several masterminds and eminent thinkers.

What you will learn from this volume will depend upon what you look for; what you gain from it will be what you seek. Of one thing I am certain you are bound to develop a keen desire to make the acquaintance of the dynamic and spiritually resplendent personality whose personality is presented herein; and both by a study of the analysis of that personality and ultimately by a direct personal contact with the yogi, you are bound to find in your own heart a great thirst for growing into his likeness, for moulding your personality on the pattern of his, and for shaping your life and manners on the basis of his. That is the sole ambition with which I place this bouquet of the choicest flowers again at the feet of the virat, the Supreme Lord dwelling in the hearts of all mankind.



—Swami Sivananda-Krishnananda
Editor

A CRITICAL APPRECIATION

Sri Swami Satyananda: A Critical Appreciation of his Spiritual Character, *The Editor, 26th August 1954, Satyananda Birthday Souvenir*

Reasons for writing

Revered Self,

Comply with your kind request, I personally expressed myself to you, I can never, if I am to adhere with Calvinistic zeal to the principles of self-conduct prescribed to me by the power inherent in the light of my own or Swami Satyananda's personal spiritual understanding and culture. According to our self-formulated rules and standards of life and activity, I enlightened your good self, it becomes an unpardonable weakness, and in stronger terms, a gross indiscretion, to take to any form of activity, even literary, that is not directly concerned with, or commanded by Swami Sivananda, our divine master, whose oral instruction and written work, the impact of whose personal example on us, and the influences of whose immediate physical and divine presence, have been the galvanizing, sublimating and refashioning forces of our inner souls and outer natures. But, fortunately for you, an unlooked for connascency and concatenation of psychological and intellectual circumstances closely concerned with the character and achievements of Swami Satyananda, which I would probably with a little excitement make known to you personally, have successfully conspired in constraining me to send you this letter embodying, as I think it would, some enlightening critical considerations of the distinctive strand in the spiritual nature of the young swami, and the pragmatic light they shed for the personal benefit of his admirers and acquaintances.

Results of the study

An insight into the psychological material of the average consciousness, imparts to us a peculiar enlightening

pleasure; and, nothing would be so intensely interesting to a specially trained and refined intelligence as a perception of the subtle aspects of higher human nature and superior mentality as manifest in the lives of evolving spiritual aspirants. There is an inconceivable felicity-bestowing enlightenment in such a process of discernment and apprehension, and therefore, we may say, it is its own supreme regard, though its verbal statements would, if recorded, prove to be of immense practical importance to others. It is the persuasion of my personal observation for the many little traits of Swami Satyananda's essentially spiritual character in action, that drives me to tell you that a revelation of the new modes of behaviour and of the possible novel forms of meeting or reacting to situations, events and persons, would be given to us if we could only subject his life, with the aid of sufficient philosophic attention, to a sympathetic study. Intimations of the swami's inspiring inner spiritual nature are embedded in the commonest of his expressed emotions, in his attitude to his own life and achievements, but to read them we must exercise our developed powers of observation.

On our blindness

For, it is distressing to find everywhere corroborations of the view of William James that a certain blindness characterizes our observations. So common an occurrence as the fall of an apple enabled Newton to formulate his classic law of gravitation and read to the world, for the first time, the system of the universe. And one of the simplest incidents of common life, the movements of a lamp suspended from a ceiling, resulted in Galileo's discovery of the isochronism of the pendulum. If that little incident could furnish Newton with sufficient power to hit upon a universal law providing the key to an explanation of the very framework of the heavens, if so simple a phenomenon as the oscillation of a lamp suspended from the ceiling could hand Galileo a magic wand to bring to light the principles of the most

perfect measure of time which we yet possess, any one of the hundreds of simple incidents from the life of Swami Satyananda must not only reveal to your sufficiently attentive observation a large measure of his general temper, spiritual character and greatness, but enable you to formulate lines of spiritual action and discipline, for the conduct and inner evolutionary development of the aspirants around the world.

More often than not, a great man, we must make a special note, expresses the very soul of his greatness in the most informal of his conversations, in the simplest of his deeds. And any sensitive intuition could feasibly apprehend an extra-Christian moral cannon and an ultra-utilitarian principle for the self-governance and direction of one's opulent ascetic life, in the commonest of the swami's verbal expressions and life reactions. In his essay, 'Spiritual Laws', the Sage of Concord has given this written representation to a profound perception, "The most fugitive deed and word, the mere air of doing a thing, the intimated purpose expresses character."

The mystic sentiment

In this context, I give you an enlightening reminiscence. It is within the range of your personal knowledge and easy recollection, that a week ago when you, I and Swami Satyananda, were at our dinner table, I made it clear to you in the plainest of terms that I would not write on him, to which his reaction was, far from being a mild form of displeasure, an indirect reproach to you in these moving tones of self-criticism, "Oh, nothing but vanity it is to live in men's memories. What if there was a Kalidasa? What if there was a Buddha? What value could lie buried in man's brief immortality? The very Milky Way must dissolve into airy nothing," and added, "Benjamin Franklin was wanting in wisdom when he uttered that a man's deeds and name must live after him." In expressing these sentiments Swami Satyananda had not only pushed the dimensions of his

own greatness far beyond the bounds of Benjamins', but touched the very cornerstone of ancient Indian mystic feeling. Herein must lie the soul of a truth-seeker's genuine greatness. And, what is of special significance to us here in the typical spiritual reaction of Swami Satyananda is that there are amidst us such ripe souls who evince immeasurable faith in the supreme value, indestructibility and supremacy of the spiritual principle within us over every term of manifestation – matter, mind, life and their countless beauteous configurations and expressions.

The intellectual

Now that our consideration of one of the basic feelings of Swami Satyananda has yielded to us an adequate knowledge of the nature of the general tone of his affective processes, overmuch influenced by a quickened spiritual consciousness, let us focus our attention on another aspect of his being. No one would contend with us to the effect that Swami Satyananda is not gifted with a distinguished natural intellectual capacity, but do we ever see him restlessly pouring over important treatises and classic texts to add to its powers, or make frantic efforts for, or even entertain the ghost of an idea of, seeking scope for its display. We do not. Then, to what should we attribute this disinclination, if not to his understanding that a heightening of the powers of philosophic reasoning or a high intellectual knowledge is not indispensable for the realization of our divine goal? Is not this alienation of the pursuit of high noetic powers and, of a subtle desire to display them, indicative of the fact of the predominance of a spiritual nature in his composition?

The author

Any one of the experiences ranging from a mildly disagreeable sensation to acute anguish generally victimizes an author whose products of strenuous intellectual and literary labour, are, for a long time, lying unpublished; and, it is a

common fact of psychology that an emotion of exultation or of quite moderate pleasure does possess the cardiac arteries of an author if a publisher grows all solicitous over his manuscripts kept in cold storage, and insists on pouring them into print. But, Swami Satyananda not only did not express any signs of eagerness to the least ardour, when you earnestly requested him to bring some of his written works and place them in the Hindi section of our press for printing whenever opportunities offer themselves, but lost no minute in releasing a batter of spiritual snubbings at the supposed not quite proper proportions of your proud concern for his manuscript; this is precisely the spirit of response and reaction that our upanishadic philosophy or Buddhistic religion or Thomas a'Kempis' Christianity, expect from a spiritual aspirant.

The poet

That done, let us look at another phrase of the variedly gifted personality of Swami Satyananda, which is generally non-existent in scholars. The four muses, Calliope, Erateo, Polyhymnia and Euterpe, the daughters of Zeus and Mnemosyne, never woo and win minds very like bookcases. A Greek didactic poet of the eighth century B.C. tells us. "Happy is the man whom muses love," but will muses ever love Goethe's Faust, the German master-scholar, who explored philosophy, law and medicine? Poesy seldom sought the hand of scholarship; notwithstanding, and, moreover, as the star of Swami Satyananda has always been in the ascent, there is in him a poet greater than the scholar. A being bristling with a keen insight, a vivid imagination, strong emotions kept under the governance of a spiritual intelligence, and endowed with powers of rhythmical expression and artistic construction, Swami Satyananda has not only charmed our beloved master, but enlisted the permanent admiration of his intimate acquaintances, by the head-long vigour of sheer improvisation, by many of his excellent impromptu

philosophical compositions. But why does he not pour his soul of poetic expression into a few popular publications or what precisely is the motive that is impelling unwillingness in him to grant his song a brief immortality? Logically, the prevailing idea is spiritual.

The orator

That Swami Satyananda has a special genius for oratory is a matter of common knowledge with everyone who has heard him speak. We also learn from persons in authority that there are few in our district and its neighbouring regions, who could excel him in powers of eloquence, but I earnestly seek at your hands a knowledge if his voice of not contestable compass and eloquence was ever employed in making his speeches or delivering his addresses without being specifically directed by our beloved master, or pestered by the enlightened sections of his audience, to do so. The answer being in the negative, we would like to know if this restraint imposed on him by the excellence of this own humility, does not argue a preponderance in him of a spiritual nature. This little examination of one of the underlying and therefore determining principles of his character, creates for us an occasion to derive edifying delight by reminding ourselves that the great Italian poet, Dante, consigns the pride of intellect to the first terrace of purgatory, from which we are to be escorted by the angel of humility.

Applause from the pandits

Amazed by the lofty, impassioned and inspired speech of Swami Satyananda, in Sanskrit, delivered to them, it must make an interesting information to you, the most erudite among the pandits of the holy city of Benares, abandoning their acquired sentiments of cynical scholar's 'propriety,' not only heaved a roar by clapping their hands in approbation, but spent an hour after the speech in exchanging among themselves, expressions of admiration

and wonder at the profound grasp he has of the traditional spiritual philosophical subject he had dealt with, at the great mastery he has established over that difficult language of the Indian scholars, and the most powerful manner of his delivery. As this was during our visit to the city, while on an All-India tour, a scholar named Dr Hafiz Syed and an advocate pandit Sri Devi Narayan stepped into our railway saloon the next day, only to convey to our divine master, the news of the consequential stir created in our favour, in the pandit-circles of the city, by the matchless performance of Swami Satyananda. From this the generalization that we are enabled to draw is, not because there are no Hindi and Sanskrit scholars and orators in our ashram, that he passes for great, but any other scholar and orator anywhere would prove to be not superior to him for reasons more than two.

The spiritual litterateur

As an accomplished spiritual journalist, his contributions to the various leading periodicals of ours brought him much eminence. Concerning this able editorship of a monthly magazine, *Yoga Vedanta*, the District Magistrate of Dehradun, learned as he is in our lore, had two years ago in the general office of the society paid him a representative homage, when he expressed himself on the young swami's extraordinary capabilities, in the most glowing terms. In the columns of the widely circulated Hindi and English journals, reviews of many of his invaluable publications have always appeared in a language laden with lavish praise and honour. And, again, it is through the aid, agency and instrumentality of the swami, that our beloved master has been bringing about a great spiritual awakening among hundreds of thousands of Hindi-knowing persons. But, we would be inflicting an injustice upon the yet unknown delicate spiritual luminary in him, if we deliberately ignore the fact that he has not, impelled by some form of secret egoistic desire, taken upon himself the tasks and labours of the litterateur; they are 'imposed' on him

by the divine will of our spiritual father and teacher, for the purposes of imparting to the masses of men, spiritual wisdom and disseminating life-transforming knowledge. Neither genius, nor great scholarship, nor literary eminence has any essential value for, or is of any considerable consequence to, Swami Satyananda. We have personal knowledge of the outward expressions of his inner central ruling spiritual intention that has been, though with difficulty, seeking an aggressive manifestation in his life. We know of those elements of noblest nature and that character that would be ours by our lives' comment on the ten commandments of Jesus the Christ, upon the wisdom of the self-realization of our master and of sages of the upanishadic philosophy.

Blushing honours

To blush at honours is one of the deep essentials of higher moral grandeur and spiritual character. Keeping in the background, Swami Satyananda tells us that nothing could result from the pursuit of the passion of fame, except a purely illusory and fantastic satisfaction. That he should not have succumbed to the subtle form of vanity, is a visible sign of the strength of his spiritual tendencies. Here is a special point that we need to note in studying him, he does not reconcile himself to bartering the powers of his native genius for purposes of outward benefit; and, that is exactly why at no time would we feel so overpowering a passion in the torrents of his speech as when he denounces to his heart's content the thought of playing the role of a much adored young priest-prophet of the Hindi and Sanskrit knowing worlds.

Appearance and affluence

Not the pinch of poverty, nor an intellectual fatuity, nor a hapless crippled physical form, nor yet any kind of frustration known to modern psychoanalysis, but it is the Nachiketa elements, as our spiritual lord and guide has been instructively making known to us, that have occultly drawn

Swami Satyananda from a high strata of society in Almora, to the paramahansa fold of the highest order of life, and are holding him in a very fertile field of integral development and inward enlightenment.

Maybe, to feign bounty, providence has provided Swami Satyananda with beauty and brains, but his body held together in its symmetrical frame, is puny and we have the root of sufficient reason to say, is a condition necessary for the manifestation of genius. Immanuel Kant, one of the greatest philosophers of the world, was shorter than Swami Satyananda. Keats that king among poets was scarcely above five feet; and diminutive in size our East-West-shall-never-meet Kipling looked sixteen at twenty-four. Do not these instances empower us to infer that the phenomenon of genius seems to fight shy of physical giants and Brobdingnagians, and loves to dwell in little forms? Then, our assumption assumes the aspect of a fact. No manikin in mind, Swami Satyananda a lord in the lycium of life, needs the power of our goodwill, the force of our kindly feelings, the full grace of our gurudeva, to enable him to march forward to break the last limitation of phenomenal existence.

The myriad-minded English bard mumbled a fierce mutterance of lamentation at fortune's fantastic tricks in writing her fair words still in foulest letters, but in the case of Swami Satyananda fortune has taken a different turn and come to him with both hands full. When she fashioned him, fortune gave him intellect and will, talent and genius, strength and softness, a stomach and a feast, abundance and enjoyment, and above all endowed him lavishly with spiritual understanding and enlightenment. The unusual coalescence and coexistence of all these elements not only differentiate Swami Satyananda from the rest, but distinguish him as being great.

The countenance

The soul, says the age-old wisdom of humanity, characters the countenance. When we take a retrospective view of our eight years of life with Swami Satyananda, we are afforded

a high satisfaction and affected with great pleasure to know that never did a frown distort his forehead, nor a flash of fire escape from those bright and large eyes, and those lips of his that are wont to release in cadences words of wisdom, were never pursed and puckered. At the office table and amid the press workers, we mark his tactful sympathy in its full play and note the graciousness of his peculiar suavity, while, under the weight of annoying engagements, he deals with you, or me, or anyone as a matter of that. A denotation of his best intentions, a willingness to give and take peace and a suggestiveness of his inner spiritual aspirations and rudimentary achievements are writ large on his brow. Though a hardy man of mature experience, full-grown powers, academic prejudices, snobbish spiritual ideals, he is in looks quite unsophisticated, in bearing and disposition pleasantly simple, and in humour on occasions agreeably coarse, in talks not altogether unworldly, and these last two are, according to the contemporary psychological wisdom of the world, pointers to his stabilized sanity.

The amusements

Even his amusement and recreation form two more indications of the quality of the elements that constitute his spiritual character. The only amusement and the only recreation he allows himself are lying in repose and an occasional swim in the river Ganges. The rest is pointing to the seriousness of the spiritual purpose he has set before himself and the quiescent condition he creates to contemplate it, and the second shows us his gentle regard for the health and strength of his bodily being, the obedient instrument and servant of his evolving and self-expressive spirit. A mind luminous with great thoughts, a temper permeated with an ethereal nature, Swami Satyananda is a nascent immortal spirit fluttering its wings within the cage-like framework of his frail form, in anticipation of taking a Shelleyan skylark's flight into the transcendental realms of spiritual experience.

Many-sided activity

It is, perhaps, no significant thing to say that Swami Satyananda and we the old inmates of the ashram, have, from scavenging and sweeping to strenuous spiritual efforts at higher psychological self-observation and contemplation of the nature of the inner reality, rendered every conceivable form of service to help bring into being and maintain the headquarters of the Divine Life Society, this model town housing an ancient Indian spiritual phenomenon. Such a statement is needful not only to a better understanding of the kind of training and discipline we have received at the hands of our master, but a proper estimation of the value of Swami Satyananda's contributions in the region of human activity, and the broad base they make for his rich inner spiritual life. It would also prevent you from entertaining any illusions on the grounds of his present exclusive work, concerning his capabilities, his intrinsic belief in the dignity of labour and the value of its variety for a many-sided development. We have played the role of cart drivers, typists, packers, photographers, post-makers, kitchen boys, office secretaries to our Swamiji, salesmen in the publication department and ayurvedic pharmacy, nurses in our hospital, gardeners and farmers in our garden in Rishikesh, cooks in our general kitchen, have dug foundations of our ashram buildings, attempted manufacturing coal and life for ashram use, are orators on the pulpit, scholars and authors.

These many trades and activities of which Swami Satyananda is one of the masters, were, and are being taken to, as an introspective psychology applied to us would tell you, not by the compulsive force exerted on us by any petty motive or vital drive in us, but by way of answering the demands made on us by the ideals of integral perfection as achievable through a process of synthesis of yoga. The incentive force for our actions springs up from our spiritual intentions and nature. What is more, we have been endowed by the personal example of a self-realized saint amidst us, with the persuasive understanding that our actions are to be

performed in such a spirit that they wear the character of a ceaseless sacrifice and offering to the divine Lord. If this spirit is absent from our works, and if we do not endeavour to attune our beings to a mild or strong awareness of the diving presence everywhere and in all things, they would be comparable in their nature and results to those of any ordinary human being.

Phenomenal energy

If our divine master has been telling us that Swami Satyananda has such an immense capacity for the performance of the total work of four persons, and that too without showing any signs of the inferiority of the performance or of least fatigue, it only lends in some manner, a strong support to my statement that he is a very dynamo of energy. Though of late, he has grown a bit weak in constitution, executing a variety of works with such skill and force, and a spirit so calm, and looks carrying a holiday, that it becomes difficult to find a few more of such examples.

Being a restless centre of boundless energy, breathless enthusiasm, phenomenal prophetic force our master has bestowed upon the ready and receptive souls of the ashram like Swami Satyananda, a capacity to take infinite pains. To turn nights into days and put forth prodigious productive labour is something quite usual with the young renunciates of our institution: for months, a few days before my shuffling of management of the printing press, on to the worthy shoulders of Swami Satyananda, he slept but for three hours. Impelled by a purposed inquisitiveness, thrice I accosted and sought from him knowledge of the number of hours he spent in sleep, and on all the three occasions, the answer was, "Three." Oblivious of the surrounding and disregardful of the demands and claims of his dear little self, which has been losing, happily for him, the force of its strength and diminishing in proportions for want of feeding, Swami Satyananda has been, down through the past ten years, pouring his marvellous mental energy, unabating enthusiasm

and indefatigable effort, not only in that important work relating to the society's Hindi publicity and publications, but in various other activities of the ashram. It is these mighty individual contributions of the little-known swamis of the ashram that form the secondary causes explaining the startling expansion within the short period of two decades of the wings of the Divine Life Society, and the astonishing influence it has been wielding all over the world on peoples of every country.

Independence of solitude

Like an eagle or a lion, Swami Satyananda is solitary in habits. An observation of this aspect of the character of his living convinces me of the existence in the world of two types of solitary men: the first belonging to Timon of Athens or the Simon Stylites and the other to Swami Satyananda. Cog in the wheel of the din and bustle of collective life, he yet keeps with perfect sweetness, in the words of the American transcendentalist, Emerson, "the independence of solitude."

Standing and striving in the very rush and roar of dynamic institutional life, Swami Satyananda has built around himself, by much reasoned self-discipline, an atmosphere of solitude favouring and fostering an inner spiritual life. Despite the fact that he is one of the most important inmates of the ashram, Swami Satyananda goes about the place wearing the visage of a perfect stranger. Seldom do we see him in groups and gatherings and few, as he passes by them, seem to know who he is. But is he a stranger in its common connotation? The most interesting and illuminating biographies of the world's spiritual pilgrims, who sought a supreme self-knowledge that lies beyond the knowledge of Socratic injunction, "Know thyself," and an experience of the Divine Being, supply us with many examples of persons who kept in the human neighbourhood a strange sense of personal 'strangerhood,' created and preserved an aura of solitude

around themselves, and even while active, had their senses still and minds silent. Intimations of the divine reality are received and assimilated by the soul that hedges itself against the intruding influences of distractions in which it is set. The activity of the discriminative thought, the mood to sense and respond to the divine presence, demand for their existence the condition of a mind purified and made, by a well-pursued process of sadhana, habitually calm and inwardly silent. Believe me, it is one of the essential qualities of a spiritual aspirant to pass, even while being in the thick of men and matters, for a stranger in the world. From this specified aspect of the life of Swami Satyananda, let us draw a lesson for our conduct: never should we burden the thought of others with a sense of our presence or be burdened in turn by a foolish sense of the presence of other selves and things. Never should we leave, even while we walk our way, or do our works, the necessary condition of inward solitude, peace and calmness for answering, in spirit and thought, the interrogation of life that vexed Buddha's mind so much and resulted in his full enlightenment.

Revealing reminiscences

I can provide you with dozens of instances of adverse conditions and trying situations in which Swami Satyananda has shown special powers to preserve his philosophic poise and peace. No experience however excruciating had ever succeeded in effecting a change in his stand. I am really more than moved in my entire being and stand in amazement by discovering in the very disturbing vicissitudes of Swami Satyananda's long ascetic, social and institutional life, the enduring and increasing strength of his innate spiritual characteristics. Under the iron chain of his experiences, the syndrome of average mentality and nature would have croaked in aches and pains and died a thousand deaths.

I hear you refer to the quality of his temperament that is lifted up above all susceptibility either to exuberance or to depression. In our endeavour to assign a reason for the

well-stabilized evenness of his mood, we tumble upon the spiritual element as the principle moderating the intensity of his emotional and vital reactions to events and happenings either extremely pleasurable in nature or highly revolting and pain-producing in character. As an illustrative instance of his temperament, I refer you to a nerve-racking situation in which we, I and Swami Satyananda, were hurled two years ago. My hypersensitive nerves could not but succumb to its heavy stroke, while he showed such remarkable corporal and psychological signs of absence of all excitement, irritation or exasperation and, of a proud possession of a presence of a special astuteness that enabled him to avert the concomitant consequences of the situation. The self-command, composure and calmness of Swami Satyananda, engender in us a faith in the easy achievement of them by acting upon a few principles of psychological self-discipline. The *Bhagavad Gita* has recorded for our enlightenment a special knowledge of the foundation and spiritual significance of this evenness of individual temper, as is being exhibited by our divine master and by the laudable efforts of Swami Satyananda.

Six years ago, Swami Satyananda rose to such an admirable height of moral excellence by exhibiting a not easily possible virtue, which I am compelled to categorize under the classic instances of magnanimity and willingness to take upon oneself the unhappiness of others. The instances, I would personally narrate to you, as it concerns one of the very cultured and sensitive inmates of the ashram. Common understanding seems to say that there is not much in such instances, but they abound in Swami Satyananda's life and are brought into existence by an operative second spiritual nature.

Just recall that touching scene in which Swami Satyananda piteously pleaded some of you to save him from the intended subjection of him to the solemn mockery and tomfoolery of a celebration of his birthday. That typical expostulatory language of his much rarefied nature, struggled in vain to dissuade you from your overwhelmingly enthusiastic steel-

efforts at calling for and printing contributions on him from various persons, to commemorate the day. True, I agree with you that it is merely a spiritual aspirant's common sense to give an emphatic 'no' to his birthday celebrations, but, I ask you in all seriousness, was there not in that scene and in that language something more than a mere weighty 'no'? Do you at least acquiesce in my statement that they not only threw up for our view surer signs of a predominant spiritual nature and the grandeur of the values of a high philosophic life, but effectively suggested to us the utter independence of his inward peace, pomp, joy and jubilation?

Modern in mood

Miss Sivananda Mukta is correct in her opinion: Swami Satyananda has a certain impatience with a conventional adherence to the ceremonials of everyday institutional religion. Although he was once the high priest of an orthodox temple, he makes an impassioned pleading for a practical application of the profound spiritual philosophy of experience of the divine presence, light and life, as embodied in the sonorous, long-linked lines of the Upanishads.

The reason for his setting aside of the spiritless frameworks of ceremonies and sacraments is discoverable in his ardour and enthusiasm to walk along the life-transforming lines of personal spiritual 'religion'. The development of his rich independent character is the culmination of the direction of the course of his life, not by the traditional mechanical rules and methods, but by a personal spiritual understanding and self-directed activity.

Yes, on not a few occasion, he did deny the very existence of God, maybe as a mockery of that ill-digested vedantic arrogance, but that was only to show us an aspect of delightful 'scepticism' adorning his many-faceted constitution of intellectual-cum-spiritual life. The happy denials of God released into his informal illuminating conversations are but cloaks for his living unto Him. At once

orthodox and heterodox, classical in temper and modern in mood, he is a mild paradox. Suddenly he grows puritanic in zeal and becomes a vehement advocator of a life lived in the strictest accordance with the pattern of a perfect ascetic existence as set before us during the middle ages by the devoted disciples of Sri Shankaracharya. Then at times he would become a very enthusiastic recommender of the modern manners and modes of life as found in the lives of learned cultured 'Western' sadhus. Again, though well-versed in our lore, he finds it impossible to stand some of the bizarre and grotesque fables in our mythology, and grows all eager, intensely curious and highly appreciative whenever I speak to him of some of the startling contemporary scientific inventions, or of the many laboratory para-psychological experiments of Dr Rhine. We may say reasonably, that he is orthodox and conservative by predilection and temperament and by conviction non-sectarian and Catholic.

Personal excellences

If you draw my attention to the dynamic play of the social virtues of Swami Satyananda, such as courtesy, equanimity, unselfishness an eagerness to seize opportunities for rendering services to others, and so on, I must declare in a pre-emptory manner that they are founded upon a profound spiritual understanding. For, we are taught by our divine master's example and precept, that the others or neighbours are our own Self, one with us, not in the moulds of their bodies and minds, but in the law of our inner being, in the all-pervading divine presence. Therefore, you would never fail to find, if your mental vision penetrates into the forces in the self-determining side of his mental life, impelling his outward social actions, this ruling spiritual understanding of his life. This aspect of spirituality that permeates his external character also supplies the reason for the great superiority of his social virtues over those of laymen in the world. It is by reason of this that your Mukta, your Madhuri, your Padma, and every visitor to the ashram, hold him or any other

inmate of such essential spiritual character, in such a great reverence and awe.

Sadhana and his mentor

The supernal splendour of the life and example of our master has taught us that no form of activity is to be left undetermined by the spiritual motive. So, you would discern, the constituting spirit of every type of our work is spiritual in its character. Though overlaid by the empirical dust, the whole course of our respective specialized individual section at the ashram forms a continuous process of self-discipline, a slow-moving but sure-footed functioning of the spiritual sublimation of our entire inferior consciousness.

If, besides this routine spiritual life as embodied in the apparently common types of action, we set apart a few hours of the day for supplementary spiritual activity by taking to introspective analysis inner deeds of devotion, positive spiritual meditation, and so on, it is only with the sole intention of taking greater strides towards the goal. From ceremonial observances and physical austerities to attempts at the highest form of metaphysical meditative endeavour that must result in the total liberation of consciousness, Swami Satyananda had subjected himself to every kind and order of spiritual self-discipline. Day after day at twilight, I used to find the young swami wend his way up to Swami Chidanandaji Maharaj's room to submit to him that day's count and nature of sadhana. The maharaj, viewing and reviewing the spiritual endeavour and progress of Swami Satyananda, used to suggest to him either an increase in the minutes of meditation or throw penetrating light on the mysterious functioning of the subtlest forces of the lower nature, or discuss about their higher spiritual experiences.

The sonorous, day after day, chanting of mantras in the temple, that would have exerted a transforming pressure in his psychic organism and inner life, the sylvan scenes of our ashram that favour the birth of higher spiritual thought and calm self-reflection, and the river Ganges, which Sri

Ramakrishna Paramahansa knew as nothing but pure consciousness, that engenders in us, in the silent hours of the night, spiritual sentiments – yes, the influence of these minor factors too has got to be reckoned within our unsuccessful attempts at a measurement of the spiritual achievements of Swami Satyananda.

The powerful deep-laid spiritual tendencies and nature that form the underlying strength and substance of Swami Satyananda's overt life and action are the effects of his persistent self-disciplinary endeavour. It is the constancy of the unostentatious inner efforts that explain the deep distinguishing spiritual marks on his character. We note, that it is only such men as Mr Pliable and Mr Temporary in the *Pilgrims Progress* who by their inconstancy not only fail to arrive at the Celestial City but discourage others from reaching it.

In his imitation

I have right through the course of this lengthy letter attempted to point out a few of the many characteristic traits of Swami Satyananda's spiritual personality, in which he excels many of the educated, cultivated and intellectually accomplished sadhakas. If you could only survey the subject of his inner life as formulated in the expressions of his external living, you would not only be given a delightful and enlightening experience of a few beauties of the personal traits of an essentially spiritual person, whatever be his present outer empirical trappings, but discover a sufficiently illumining light for the guidance of your upward march to the divine destination.

Marks of spiritual manhood

When under cerebral excitement you exchanged bitter arguments with your stout opponent on a matter relating to the influence of empirical events on the psychology of the aspirant's progress, that Swami Satyananda expressed himself, you may easily recall, "Tomorrow, we die and

disappear from the earth scene. Wisdom counsels us that instead of creating intellectual stir, verbal battles and emotional disharmonies, let us eat a little, drink our cup of coffee, sleep and rise only to bid our adieu to our brief existence." By thus expressing himself, somewhat of Omar Khyam's strain, Swami Satyananda does not seem to see the rational meaning and the logical plot that dog the drama of human existence.

Beneath the voice of this appearance, there is that less audible music of the ancient Indian spiritual spheres, whose harmonies are enabling him to sense immortality, divine godhead and push his way towards perfection. There may be manifest signs of divine discontent in the low tide of his life, but he is a sanguine spirit clothed in a serene temper that never grows either morbidly melancholic or even reasonably pessimistic.

The weighty pressure and force of his restless spiritual adolescence has always struggled for a suggestive expression in his ever-animate and aureate countenance, in his earnest little language communications, in his spontaneous gestures, in his unsophisticated manners and in his intimate discussions with me. The pith and sinew of mature spiritual manhood, I could easily discern in the strongly marked traits of his native and spiritually cultivated nature.

Swami Satyananda had, over a dozen times, presented me with the sympathy enlisting verbal embodiments of the deepest longings and feelings of his soul. The sincerity and seriousness with which he said his say, on all the occasions, not only struck my responsive chords in my heart, but showed me as to how very fully they were saturated with spiritual sadness and sublimity. My personal knowledge of him tells me, the pageantry and the pathos of our conditioned individual existence in this fields of phenomenal manifestation are for him something comparable to the pitiful show of phantasmagoric marionettes. Though we have reasons to conclude that he is painfully oppressed by a sense of the insufficiency, vanity, evanescence and

extreme helplessness of our existence, we should never let slip from our memory the fact that these illusionist ideas and sentiments are but outer apparel of the growing robust universal realist in him. There is the fact of the operation of his discriminative thought that is increasingly enlarging the field of his inner illumination, there is the truth of his strenuous spiritual struggle, of his expansion in consciousness and growth in spirit. Spiritual evolution is a very lingering process and there are many apparently retrogressive movements and seeming backslidings.

Yours sincerely,
Swami Omkarananda

SWAMI SATYANANDAJI'S 31ST BIRTHDAY

7th September 1954

The morning's procession, *prabhat pheri*, in connection with the 31st birthday of Sri Swami Satyanandaji Maharaj was joined by a large number of devotees who had come to the ashram to attend Sri Swami Sivanandaji's birthday.

The birthday feast at noon was partaken by all the residents of Sivananda Nagar, all the workers of the Forest University Press and visitors.

During the satsang convened in the evening to felicitate Swami Satyanandaji on his birthday, Sri Swami Sivanandaji Maharaj conferred upon him the sacred title of Jnana Yajna Upabhrit. Two addresses were presented on behalf of the inmates of the ashram and on behalf of the students of the Yoga Vedanta Forest University. Srimati Sita Devi Gangiah sang a song in Telugu, Swami Divyananda and Swamiji Ramananda in Hindi and Sri Swami Bhimanandaji in Sanskrit. Among the important speakers on the occasion were Sri Swami Chidanandaji, Sri Swami Ishwaranandaji, Sri Pt. Radhe Lalji and Sri Umanandaji of the press. A birthday cake and also a birthday souvenir, that contains articles from the pen of a large number of admirers of the young saint, were presented to him.

Sri Swami Satyanandaji's reply to the addresses was a thrilling peroration on guru bhakti and the duties of sadhakas in general. The function concluded with musical concerts by Sri Padmanabha Bhagavathar, Sri Krishna Bhagavathar and Swami Nadabrahmanandaji and a brief, but eloquent, tribute to Swami Satyanandaji's services by H. H. Sri Swami Sivanandaji himself. When all those assembled gave full-throated cheers, "Long live Satyanandaji," it was past midnight. Sri Swamiji Maharaj himself remarked that this was the grandest birthday celebration so far.

Presentation

Presented to HH Sri Swami Satyanandaji Maharaj, on his 31st Birthday, 7th September, 1954

Glorious Gurubhai,

It is with no small pride and pleasure that we place this fragrant flower of love and reverence at your feet on this holy occasion.

You have amply demonstrated in your life the truth of Gurudev's memorable utterance, "A saint need not advertise his atmajñana; the vedantic aroma will waft itself around him and people will be mysteriously drawn to him." Silently and without the least ostentation you have served Gurudev's divine cause, lovingly sung his glories for the enlightenment and inspiration of many a seeker who has sought your satsang, and constantly lived a life of meditation on Siva and his mission. You have courted no honours, sought no praise, invited no admirers, but today your lustre has irresistibly drawn to your holiness, admirers from all over the country who feel it is an honour to themselves to honour you, and whose heart enriched in some manner or other by their contact with you pours out soul-elevating songs of praise and honour. The Birthday Commemoration Souvenir that we present to your holiness on behalf of the numerous eminent writers of Bharatavarsha is itself the best proof of this statement.

You have adopted with phenomenal success all the four methods of disseminating spiritual knowledge viz. personal example, individual instruction, mass awakening and publication of spiritual literature. Those who have watched you at close quarters admire your exemplary conduct and saintly nature. Those who have received personal instruction from you regard you as their guru, for such is the depth of impression you have created in their hearts. Those who have heard you address mass meetings have been struck by your extraordinary mastery of the technique of oration and the way by which you win the heart of your audience and implant in them the seed of spirituality. Indescribable has been your

service in the field of dissemination of spiritual knowledge through the written word. Single-handed you have worked in this field with amazing sincerity, whole-heartedness and dedication. Even more amazing has been the thoroughness with which you apply yourself to the task undertaken by you. We have learnt from your holiness the real significance of the Gitopadesha, 'Yogah karmasu kaushalam'. Whether it be the learning of a language, commenting upon a scripture, translating a book or running a printing press, you have always thoroughly mastered every detail involved, so much so that success in it becomes inevitable. It is a wonder of wonders that what would take another person a decade to acquire comes to you in a day and in the art you learn you soon excel your own teachers and make them your students. We have heard that such was the case with the great ones of the past. It is because you have an ever serene mind, a heart in which the light of truth shines in all its glory without being dimmed by the veil of ignorance and an intellect in which the rising sun of divine knowledge has dispelled the mist of clouded understanding. Perfect desirelessness, unrivalled selflessness and absolute egolessness give you mastery over the mind and therefore great powers of concentration and application, the secret of success in all undertakings.

The whole world is indebted to you. The students of the Yoga Vedanta Forest University all over the world owe you a deep debt of gratitude for the ceaseless, untiring selfless service you have been rendering to Gurudev's Divine Life cause. We pray to the Almighty on this great occasion to shower His choicest blessings upon your holiness and to bless you with health and long life so that humanity might continue to derive from you inspiration, guidance and enlightenment.

Prostrating again and again at your holy feet,
We remain, Thy humble sevaks.

—*The students of the Yoga Vedanta Forest University,
Ananda Kutir, PO Sivananda Nagar*

Address

Address presented to Adhyatma Ratna, His Holiness Sri Swami Satyanandaji, on the occasion of his 31st Birthday by the inmates of Ananda Kutir, Headquarters of the Divine Life Society, 7th September, 1954

Beloved and blessed Gurubhai,
Om Namo Narayanaya and loving pranams,
Our heartiest greetings and good wishes to you on this most auspicious and happy occasion of your birthday! This is indeed a day of great joy to us all, your gurubhais and co-workers at the holy lotus feet of our great master, Sri Satgurudev, for today we have an opportunity of giving sincere expression to the affection, appreciation and admiration we feel for you and your versatile personality and exceptional talents. In doing so we experience a sense of justifiable pride and elation and feel that we are paying homage to Gurudev Siva himself for it is verily under his divine tutelage and dynamic inspiration that you have blossomed forth into a rare spiritual flower of unrivalled excellence.

Sri Gurudev Swami Sivanandaji's ideal of a true karma yogi and ideal sadhaka is a person of utter self-effacement, silent endurance, humility coupled with dynamism, zeal, tireless industry and spirit of dedication. You are a perfect embodiment of all these. Thus you are indeed dearly beloved unto our great master and guide. Amongst all the disciple workers who share the rarest privilege of serving him you truly occupy a distinct position which very few others can claim. You are one of the pillars of the grand Divine Life structure raising up which forms the main mission of Gurudev. You are indeed an ornament to this institution.

Responding quite early in life to the call of the spiritual life you have verily set up an admirable example for the youth of this modern age. Spiritual idealism has in you a worthy champion. You are adorned with the lofty virtues of vairagya, tyaga, dedication, singleness of purpose and guru

bhakti to an astonishing degree. Your life is a living proof that the days of Dhruva, Prahlad and Nachiketa are not past.

Among the devoted sevaks whom Sri Gurudev's world awakening spiritual mission is fortunate to have, you are one of the most dynamic workers. Your capacity for work is phenomenal. As a versatile tireless worker, indefatigable, quick and dynamic, you are unique and rank with stalwarts like His Holiness Swami Paramanandaji Maharaj, Swami Venkatesanandaji Maharaj and Swami Saradanandaji. You have contributed vastly to the lokasangraha work of Gurudev through your extraordinary labours especially in bringing to the Hindi speaking peoples of Bharatavarsha the priceless spiritual teachings of our master by your admirable work as the head of the Hindi department of the Divine Life Society. The twin works *Chaitanya Jyoti* and *Sivananda Digvijaya* are highlights of your work in this field which have received well-deserved praise in all quarters. Verily the provinces of Uttar Pradesh and Bihar are particularly indebted to you for your voluminous Hindi translation works.

Yet withal you are the soul of modesty, always humble, unassuming and simple. Your one aim has always been to do maximum service to Sri Gurudev and you have sought to ever keep yourself in the background claiming neither praise nor recognition, but content that you have carried out the wishes of Sri Swamiji Maharaj, our visible God. The most efficient work of the ashram press is a silent yet eloquent testimony to your high ability and managing capacity. You are a source of inspiration to countless seekers and aspirants that visit the holy Ananda Kutir.

On this auspicious day of your birthday we pray that God and guru may shower grace in abundance and crown your life with the highest perfection and bliss!

We remain,

—Gurubhais and colleagues of
The Yoga Vedanta Forest University, Ananda Kutir

Sri Swami Satyanandaji – The ideal karma yogi and rare spiritual gem

We cannot better commemorate the birthday of saints, sages and sannyasins than by remembering their meritorious deeds, special virtuous qualities, tapasya, hardships and their achievements.

When we are reminded of the above, they inspire us with higher aims, fresh hopes, and goad us to make new resolves and march forward on the path cautiously with all seriousness and vigilance. Sincere, earnest aspirants aspire to mould their lives by vigorous discipline and patience. For all such, an ashram life is a blessing in disguise. Herein there is more scope for quick evolution and development of various virtuous qualities. It is so downright, practical and positively helpful that one unconsciously develops a divine nature, spirit of selfless service, gentleness of behaviour, surety of resolve, etc. One can learn from everything that is seen and from everyone who is contacted. Ample opportunities present themselves to mould and shape oneself as one wants. Many undesirable qualities like ego, selfishness and anger can be rooted out by plunging oneself in selfless service. When the aspirants leave off their worldly-minded nature and change their angle of vision, everything becomes divine work with a background of atmabhava leading to a state of exuberant joy and ecstatic illumination, then work no longer remains a bondage; it becomes a regular worship. Glory to such exalted souls! They are veritable jivanmuktas and redeemers of life. May their blessings ever elevate the world and bring joy, peace and bliss!

Swami Satyanandaji is a veritable gem of incalculable merit. He possesses certain predominant virtues to a remarkable degree. He is an embodiment of simplicity, serenity and egolessness. He is radiant with all the virtues needed for a sannyasin. He is a man of great fortitude and austerity. He has undergone several hardships and disciplined himself perfectly. His path is the path of inner growth and outer activity. He is a practical Vedantin of

high order and a dynamic karma yogi also. His linguistic excellence and intellectual capacities are rare achievements. He is gifted with wonderful abilities. He stood first in the Veda Adhyayana class conducted at the ashram. It is a miracle that he mastered the South Indian swaras, accents, of certain important angas of Veda in a few days. Besides all these his spiritual samskaras are very powerful.

From the time he joined the institution he evinced great interest, zeal and enthusiasm to whatever work he was entrusted with. There was not a single occasion of his shirking from duty. His angle of vision was pure and divine. He never distinguished any work as refined, superior or inferior. Without the least hesitation or excuse he would willingly and gladly undertake any work and complete it with grace and refinement. On many occasions he set an example to other aspirants who were unwilling and sluggish, and brought them also in the line of vigorous activity. There is no backbiting or tale-bearing nature in him. He was never the cause of irritation to anybody. He was always calm, cheerful, industrious and hardworking. Though he too encountered many difficulties and obstacles of ashram life, he remained quite unconcerned and sometimes used to smile away his worries. He played his part well in a masterly manner like an illumined sage in the drama of ashram life.

He has great devotion for the guru. He was endowed with the divine vision of guru seva. He was firmly convinced that every bit of work connected with the ashram or public was nothing but virat guru seva and he vigorously plunged himself, using all his strength (physical, intellectual, moral and spiritual) in unselfish actions. He used to graze the cows, collect fuel from the jungle and do all such works which were hated by others. Gradually he penetrated all the departments of the society and by his extremely humble, obedient and adaptable nature he satisfied one and all with whom he happened to move and work. He was the very type of man wanted in those days and not to speak of the present days when we find his record of services in full display in a wider

scale of activity. He was a man of few words and there was wit and humour in them. He was sweet in his expressions. He was liked by all for his winning virtuous qualities.

All felt joy in his company. His behaviour from the highest to the lowest was unique throughout. His individual sadhana was part and parcel of his daily routine. He never gave up the practice even for a single day whatever the circumstances and conditions that presented themselves. He was impelled by a strong desire of completing the purascharana of the guru mantra and with an iron will he completed it devoting late hours of sitting for japa on the Ganges bank. He adjusted his hours of sadhana in such a way that it never clashed with other routine work of the ashram. During such periods he never expressed any desire for any change or special diet. At times he even gave his evening meals. He disciplined his mind and tongue perfectly. It was only his superhuman energy and indomitable perseverance which enabled him to perform all such acts.

He has the strength of mind to control himself and mix freely with people of various temperaments. His mind is made of a peculiar stuff. It is a powerful proof against all earthly magnets. He remains undisturbed and undejected under all circumstances. He can neither displease nor irritate anybody either by his words or deeds. The principle of ego is absent in him. Anger, hatred, jealousy, greediness and other undesirable vices are extinct in him. Such persons of unparalleled virtues and abilities are a great asset to an institution and the world at large. They are the living models through whose association many can learn lessons and become useful for the world. They live and teach others by their examples. The world wants hundreds and millions of such Satyanandas for radiating joy and peace and other noble principles of ideal life. May he live long in perfect health and fulfill the lofty purpose of human life and shine as a beacon light.

—Sri Swami Nijabodhaji, Asanboni, Singhbhum

‘O’ Thou Radiant Divinity! – a tribute

Paramatman Divine!
We know not what song thou hast come to chime!
Whether it is of the hoary past
Enshrined in the upanishadic lore,
Or of the forgotten story of the mountains hoary
Thou learnt in long ages of yore!

Or of the celestial glory thou
Enjoyed as a denizen of heaven,
Half remembered in your tunes of melody
But more melodious in memory forgotten!
That song has moulded your life into sweetness
And purity we feel in a holy shrine.

In thee we see a resplendent orb
Radiant at the horizon
But whatever the song thou mean to sing
O! Paramatman Divine
Emblazoning the rays of the Society Divine
Showing the path to heaven!

May the choicest blessings of Guruji Divine
O! Paramatman! Shower upon thee
And we in gratitude shall pride and bask
In the sunshine of your glory!

—*Sri Taran Kumar Majumdar, M.A., B.L.*

**Enquire ‘Who am I!’ I know the Self!! And be free!!!
Tat Tvam Asi**

Whereas by the grace of God, the fountain of eternal bliss, and by the will of the Almighty, it has been recognized that Sri Swami Satyananda is worthy of being awarded the sacred title of Jnana Yajna Upabhrit in appreciation of meritorious services rendered in the field of dissemination of spiritual knowledge and a firm devotion to truth, love and purity. I hereby make the award in token of such recognition, with my best wishes and devout prayers to the Lord to bless the recipient hereof with health, long life, peace, prosperity, eternal bliss, success in all undertakings, vidya, tushti, pushti and divine aishwarya.

This 7th day of September 1954.

—Swami Sivananda
*Chancellor, The Yoga Vedanta Forest University, Ananda Kutir,
Rishikesh, Himalayas, India*

Satyananda Pushpanjali

Ananda swaroop revered Swami Satyanandaji,
Born on 26th August, 1923, too be the foremost disciple of
Sat Guru Sivanandaji,
Caring not for the triple pleasures of this mundane life,
Dedicated everything to delight in the eternal life,
Early in his teens tried to uproot his life's delusion,
Found his life's goal in Swami Sivananda's divine mission,
Girding his life with the weapon of perfect purity,
Has become a selfless karma yogi to sport in reality,
I bow to thee Brahma jnani, on the kamal pada,
Just to receive thy sacred asirvada.
Kindle in me the fire of spirituality.
Lead me on towards the path of divinity.
Make me to rest in the abode of satchidananda,
Nearer to the Lord will I reach revered Swami Satyananda,
Om namah Shivaya is my divine heritage,
Pour thine blessings to attain the heavenly prestige,
Quickly will I be able to attain the divine perfection,
Remembering thine divine and holy instruction,
Surely thou wilt find me Gurudev Swami Sivanandaji's
worthy disciple,
Turning my mind to the divine life message to tear the maya
triple,
Using every second to become one with Brahma,
Verily by thine blessings I will put an end to my trifle karma,
Wasting not the precious time of this human birth,
X'mas message of Swami Sivanandaji will put an end to my
rebirth,
You, to Swami Satyanandaji, I surrender,
Zeal and earnestness is my motto to cut the knot of avidya
asunder.

—Sri L. Basavaraj, 'Praveen', Katary Dam, Nilgiris

Sri Swami Satyananda

In the picturesque atmosphere laden with the potent thought-currents of self-illuminated sages of countless ages was born on 26th August 1923, the boy whom his parents aptly named Dharmendra as if they intuitively realized in their pure hearts that this boy would one day, not only shine as a resplendent being with the senses under full control (Indra), but a sovereign whose very being would be filled with dharma.

Far away from the baneful modern civilization the boy grew up in perpetual satsang as it were, being surrounded not only by the invisible guiding spirits of sages of bygone days, but by living mahatmas and sannnyasins. The soil was rich with the spiritual samskaras acquired in previous births, through tapas and renunciation, and the spiritual seed in this birth was sown quite early. In fact, Dharmendra's mind was shaped and moulded even before, he knew it by spiritual influences, so that the young boy's vision itself was different from the others' and he did not have to battle with wrong samskaras when he consciously stepped into the arena of life.

To add to this, Dharmendra's father who was an inspector of police and a stern disciplinarian had imparted to his beloved son the first lessons in self-discipline so essential in his later life as an ascetic.

Dharmendra had his early education in an English school in Almora and the masters discovered in him an innate talent for Sanskrit. Though he had to learn Hindi, too, as his mother tongue was the regional language of Almora, he soon acquired such a mastery over it that he could spontaneously compose beautiful and inspiring poems in Hindi. The poems floated to him as it were from on-high and were almost always mystic and highly spiritual.

The storm that was to carry the young man away from hearth and home, that had been gathering within his bosom during lives past, gave the first signs of its force when Dharmendra began to question the sense in studying lessons which would only entail more botheration later to forget.

He showed that if he liked a subject he could master it in no time and could acquire greater brilliance than his masters themselves: but what he did not like, no one could make him learn! So at the matriculation examination he refused to touch the papers on algebra and geometry, but secured the highest marks in Hindi, Sanskrit and all other subjects.

That was, however, only one of the many signs of the inner awakening in the young man. The spiritually illumined soul refused to accept life as others do. The boy began to question life itself and discover that there were many ‘algebra-geometries’ in it. This analysis, which in spiritual parlance is called viveka, was gaining strength and percolating deeper.

That is all that we know of his purvashashram life and we know that he renounced the world and came to Rishikesh. He himself does not know what made him leave the home. “Some higher power took me away from my home and led me to Rishikesh,” says he. No wonder that the dawn of viveka in his heart had drawn the grace of Brahmanidya gurus and, guided by their invisible hand, he had sought his guru or spiritual preceptor.

I have met one man who had intercepted Dharmendra during his journey to Ananda Kutir. “He was a wonderful tejasvi,” he said about Dharmendra, “and there was an unusual aroma of learning and wisdom around this boy that drew me instinctively to him.” Many had tried to capture him in vain. Finding him resolute in his high purpose, this man himself directed Dharmendra to Sivanandashram. At the very name, Dharmendra felt he had found his real home.

A whole volume can be written on his achievements after joining Satguru Sri Swami Sivanandaji Maharaj. From the moment he joined the ashram in 1943 until today he has served Gurudev and his mission (in other words, the Lord and the entire humanity) with such utter dedication, utter selflessness, astounding egolessness, perfect purity of purpose and motive, that few in the ashram could be compared to him in the volume and wealth of service rendered.

Finding in him a first-class spiritual aspiration and intellectual genius, HH Sri Swami Sivanandaji Maharaj initiated him into the holy order of brahmacharya in 1945, and on the holy occasion of His Holiness' birthday diamond jubilee the resplendent young brahmacharin formally renounced the world and shone as a paramahansa sannyasin – that was on 12th September, 1947.

Gurudev christened him Swami Satyananda Saraswati, a name which denotes what he is more than any biographical sketch or pen portrait could. He delights in truth, sports in the reality and derives ananda from the sat. He belongs to the order of Saraswati, the goddess of wisdom and learning. Paramahansa diksha itself is divine; in the case of Swami Satyanandaji who was the *uttama adbhikari*, excellent recipient, for this diksha, it proved to be the magic wand at whose touch vanished the lid that covered the face of truth. Satyananda shone with Brahma tejas. The Brahma Shrotriya, that he was before this holy initiation, shone with the resplendence of a Brahma Nishtha. To the innate qualities of viveka and panditya was added jnana. In his affectionate heart came to dwell cosmic love, into his searching eyes entered equal vision, his questioning mind questioned itself out of existence, and in its place Swami Satyanandaji realized the truth, the substratum of all being. He was already well learned in the shastras and was a great orator; this inner transformation added weight to his words and clarity to his vision of truth. He was already serving humanity with heart and soul; this transformation gave his service the character of lokasangraha.

From sweeping and scavenging to managing the most important departments of the institution, Swami Satyanandaji has to his credit a record of glorious service. He has served Sri Gurudev in a variety of ways; he has touched guru seva at the greatest number of points. He has washed Gurudev's clothes, cooked food for him, attended upon his guests, served as his private secretary, managed the ashram kitchen, typed his writings, looked after the Publication

League, worked as the mandir poojari, thundered forth his Divine Life message and thrilled the hearts of thousands in the Punjab, Gujarat, Rajasthan, etc., translated his books into Hindi, and supervised the printing of books when that was done at Lahore and Calcutta. Along with Swami Nityanandaji and Dayanandaji, it was Sri Swami Satyanandaji who was responsible for the establishment of the Yoga Vedanta Forest University Press which he has efficiently managed almost continuously since its establishment.

With all this work, Swami Satyanandaji, though he seems to take almost an extremely deep interest in each department of which he is in charge, he is entirely detached mentally. He is a supreme exemplar of karma yoga in this respect. He does everything very well and then offers it to God. Therefore, he is ever calm and cool, introspective and contemplative. He has the knack of getting work done, is sweet in his words, loving in his approach, gentle in his manners and divine in his attitude towards those who serve him and serve Gurudev's cause. People take a delight in serving him. He never hurts anyone's feelings; he loves all equally. He is absolutely selfless; his needs are few and even these he is ready to renounce at any moment. He is original in his thoughts, speech and methods of work, but he is not proud or vain. He is humble and simple, but he is fearless. He loves all, but he calmly and smilingly bears all criticism. He has a magnetic personality and people are instinctively drawn to him whom they respect and adore, yet he is unassuming and childlike in his behaviour. He is silent and reserved, but a word from his lips transforms the entire life of everyone who is blessed with an opportunity to listen to his upadesha.

He is full of *vairagya* or dispassion, but he is a great optimist too. He has one-pointed application to the task he undertakes. All the scriptures he taught himself; his erudition was all self-acquired. Concentration of mind gives him a keen and penetrating intellect that grasps the core of truth. He has perfect control over the senses and mind;

he is free from any craving and desire. He is a wonderful practical psychologist; he knows how to adapt, adjust and accommodate and win the hearts of all. He is always cheerful. He is an all-rounder. He can deliver fiery lectures in English, Hindi and Sanskrit. He is a linguist. He can sing kirtans very nicely. He composes thrilling songs. He is an artist too. He is an adept in hatha yoga and a master of raja yoga. His life itself is a lesson in karma yoga. Every word he speaks is the highest Vedanta in practical form. He is a great titikshu. He is fond of fasting; he once fasted for several days and discovered the great healing effects of fasting. Heat and cold, praise and censure, loss and gain, honour and dishonour do not touch him. He is already the guru of hundreds of visiting sadhakas who have greedily drunk deep the nectar of wisdom that he has served them with in the form of lessons on raja yoga, Upanishads, *Brahma Sutras*, *Gita*, and so on. He is a great acharya – a worthy disciple of a great master, HH Sri Swami Sivanandaji Maharaj, into whose divine pattern Swami Satyanandaji is moulding his own life. May he live long in perfect health to guide millions of spiritual aspirants and to awaken slumbering humanity to the glorious pinnacle of perfection that the path of Divine Life leads to!

—Sri Swami Venkatesananda
Editor, Yoga Vedanta Forest University Weekly

Adhyatma ratna, Sri Swami Satyanandaji Maharaj

This brilliant young seeker after truth has a very old, indeed an ancient head on young shoulders. He hails from that fairy region in the Himalayas, the beautiful land of stately pines and fragrant deodars, from Almora which was the royal seat of the Chandravamshis and the later Nepalese monarchs of the past. The blood of the Himalayan rishis and munis, of the sages and saints of the hoary past to whom every Indian claims his ancestry, coursing through the veins of this young mumukshu, fed his keen and subtle intellect with the fuel of

an aspiration to seek the truth that illumined the heart of his forefathers.

Scion of a highly cultured family of martial ancestors yet of a pure Vaishnavite line following the Jaimini tradition, the young genius was endowed with a natural flair for poetry and early in life acquired a delicious Hindi style, the development of which is abundantly evidenced in his works. Almora is a spot of entrancing scenery and the thrill and the magic of the Himalayan atmosphere of divine beauty has fully entered into the heart of the swami and gifted him with an instinctive perception of beauty innate in things. Years ago, he used to sit enraptured drinking deep the superb beauty of the Himalayan hills and dales and listening, with the ears of his soul, to the eloquent silence of the mighty shrine of the Vedas, to the sacred message of the seers and immortal sages, that was borne by the gentle breeze and the falling leaves, the cooing birds and the roaring beasts. Today the melody of his written word and the symphony of the outpourings of that soul arouse responsive echoes from within the recesses of the readers' inmost being.

Swami Satyanandaji is a typical representative of the high standard Hindi literature that has its origin in Almora which is unquestionably accepted as the very home of classic Hindi literature in Uttar Pradesh. Providence had, however, reserved him for a field much loftier – for the field of deeds rather than of mere words. Providence had chosen him to sing the glorious beauty of the soul, rather than waste music and word upon the gorgeous beauty of the earth. The Almighty had, therefore, laid deep within his being, during his childhood, a spark divine, which was fanned into a mighty spiritual conflagration by every passing year of intellectual growth, expansion of heart, widening of outlook and awakening of spirit, The modern scholastic education he got in a first-rate English school did nothing to dampen this inner aspiration. Rather, the empty vainglory of high-sounding titles and the evanescent nature of the fleeting

worldly dream-pictures intensified his keen longing for a life of quest for truth and a beauty supramundane.

The spiritual flame burst into a blaze of intense yearning. Renunciation was left over when the world was reduced to ashes. And lo, the gifted youth found himself walking barefooted on the razor's edge and this led him to the sages in Uttarakhand on the banks of the holy Ganga. With open arms Sage Sivananda greeted him in the all-compassionate saint's warm embrace, the young mumukshu found solace and comfort. He joined the fold of Divine Life and became one of the leaders of Divine Life.

He found his ideal in the person of Sri Swami Sivanandaji Maharaj and readily dedicated his heart and soul at his sacred feet. That was more than a decade ago.

On the sacred day of Maha Sivaratri in the year 1945, Swami Satyanandaji was initiated into the order of celibates by Sri Swami Sivanandaji who rechristened him Brahmachari Satya Chaitanya. Thus was this seeker after truth reborn into the life of truth, as the loving spiritual child of the illustrious sage of Ananda Kutir. Growing rapidly under the fostering care and benevolent guidance of his master and god, Sri Swami Sivanandaji, young Satya Chaitanya soon earned the grace of his guru who called him *Adhyatma Ratna*, spiritual gem, unveiling thereby the spiritual stature of the man of the spirit. In the service of the master, Satya Chaitanya spent his days and nights and quietly, unostentatiously and silently, this young brahmachari would carry a burden of responsibility and work that would have been beyond the capacity of five grown-up men! Ungrudgingly and without the least thought for the return, he would lend a helping hand where it was needed, unasked. Whether he was in the sunny days of perfect health or whether his body grew frail with the strain of work or effect of ailments, Satya Chaitanya had his shoulders ever wedded to the mighty hub of Divine Life, the hub that constantly kept in motion the worldwide life-saving machinery.

















Finding in him a fit adhikari, Sri Swami Sivanandaji Maharaj, gave him the sannyasa diksha on the solemn day of 12th of September 1947, during the celebrations of the Sashti Abda Poorti or the Diamond Jubilee of the sage of Ananda Kutir. On that auspicious day, the sacred Saraswati order of paramahansa sannyasins threw its doors open in warm welcome to admit into its fold this adhyatma ratna, Sri Swami Satyananda, a rare combination of mighty head, powerful hands and soft heart, a brilliant member in the adhyatmic circle of Sri Swami Sivanandaji Maharaj, pledged to further the master's mission of disseminating, by practice and by precept, the spiritual wealth of jnana, bhakti, yoga and seva for the re-establishment of peace, love and bliss.

May the Almighty grant him a long life of service to humanity, perfect health and atmajnana!

—HH Sri Swami Chidananda Saraswati
General Secretary, The Divine Life Society

A dedicated life

‘Stickability’ in the pursuit of a noble cause is a virtue which cannot be adequately described. I should say it is the one factor that makes for success. All oppositions are overcome by persistent effort in the right direction. Patience and tolerance, calm submission and devout service are features that adorn the aspirant who becomes fit to absorb the ceaselessly flowing grace of the Almighty. I am filled with joy to discover these treasures in the mine of Swami Satyanandaji. Silent and unostentatious, he can be found busy with his work, in spite of the tortures of poor health that he is constantly subjected to. He has the qualities of a shishya whose sole duty is to obey implicitly the words of the guru and speak not of his own personality in any way. Humility, fortitude and renunciation of the desire for name, fame and respect characterize the unobserved sadhaka in Swami Satyanandaji. Practice is more than precept and this truth is portrayed in the example of this swamiji.

His attitude to life is one of critical understanding and sound judgment of facts of observation. This is precisely the character which the spiritual aspirant is required to cultivate. The material that is supplied to man by instinctive faith and sensory perception is often chaotic in nature, and more often than not, far from the reality which it is supposed to represent. The highest faculty of knowledge in the discrete individual is the intellect and it should play its role well in judgements of experience. Swami Satyanandaji is one of those who know very well the limitations to which the intellect is subject, but who also are wise enough to recognize that the purified sense of understanding is not to be abrogated as long as one's experiences are circumscribed by space-time and restricted to objectivity. *Vichara*, enquiry, is the strongest weapon which the sadhaka wields to overcome the vagrant lower mind, and it need not be stressed that in Swami Satyanandaji this faculty does not only shine in a prominent manner, but is happily combined with the sacred faith which springs from study of scriptures and devotion to the holy tradition of the seers.

I cannot help reiterating that, above all, he is goodness embodied. Man is man, not so much on account of his head as his heart. Even the head is rooted in the heart. The raw material of the intellect is in the stuff out of which the heart is made. One can imagine the joy that one feels while listening to the simple, unsophisticated, half-humorous talks of Swami Satyanandaji. He, no doubt, belongs to the argumentative type of persons, but the special feature that is to be noted here is that his argumentation is not divorced from that tinge of wit and laughter, and a sense of freedom from the oppression of anxiety, which rare qualities lie at the background of his demeanour. He is a healthy controversialist and an interesting conversationalist.

That one should take to the path of *nivritti* when one is just a budding youth is one of the most wonderful phenomena of this world and Swami Satyanandaji increases the magnitude of this wonder by his learning, by his

clarity of thought and acuteness of perception, which it is difficult to find even among many of those who have been fired up with a spirit of renunciation at a young age. To maintain a balanced view of life, with consistent deliberation and introspection, requires freedom from the emotionalism which may, many a time, buoy up a person in the beginning, but may often leave him in the lurch when it later gets exercised by the realities of life. The renunciation of Swami Satyanandaji has been the consequence of glimpsing the face of the world, not with the jaundiced eyes of hot blood or excited nerves, but with the inner sense which could recognize it properly and grasp the meaning of the language in which nature speaks to man. Hard it is to become fit to be so blessed and certainly examples like this should awaken man from his dream of attachments, confusions and imaginations by which he is riveted to earthiness.

Swami Satyanandaji combines in himself the attitudes of a realist and an idealist. In action he is a realist, in thought he is an idealist. He follows the dictum of Sri Shankara: *Bhaavaadvaitam sadaa kuryaat kriyaadvai-tain sadaa na hi* – “One should be a non-dualist in feeling, but not in physical action.” Action gets transformed into yoga by the touch of the philosopher’s stone of the consciousness of the non-duality of the self. Outwardly this action appears to be like any other action in the world, but *really* it is yoga itself. Jnana, when it sports the drama of life, is called karma yoga, and karma, when it is resolved into the unity of consciousness, is called jnana. Thus the realistic and idealistic conceptions of life are the two angles of envisaging the one reality.

Aspirants after truth should derive inspiration from mahatmas of sannyasins in order to be able to have a true conception of spiritual life. No sophistry should prevent people from humbly seeking advice from sannyasins. The glory of sannyasins is indescribable. They are the moving symbols of the dignity of the divine spirit. The darshan of sannyasins is highly purifying. The earth that is trodden

by them is soared and the words which they speak are the balm to heal the wounds of the mind sunk in samsara. Prostrations, again and again, to these great ones.

Swami Satyanandaji has devoted his life for holding aloft the brilliant torch of the ancient glory of tyaga and sannayasa. The greatness of India lies in its spirituality, in its dharma of nivrutti and of the spiritualization of pravritti. Life is a worship, a sacrifice, a dedication, a sacrament, a holy act of pilgrimage to the Divine Being. To uphold this eternal dharma, bold tyagis who know the true meaning of life should come forward with the strength born of inner conviction and deep experience. Swami Satyanandaji is one of those fitted for this lofty purpose, endowed as he is with knowledge, eloquence, aspiration and persuasiveness. May God grant him the requisites with which he may fulfill the spiritual mission of life, illumine the minds of seekers and thus endear himself to all, as an exemplary ideal to be adored and emulated.

—*Sri Swami Krishnananda Saraswati, Vedanta-Kesari*

A yogi and a dynamic powerhouse of divine life

Ever active, ever cheerful, ever ready to serve the master, simple, humble, dynamic, ever busy in some useful work – such is Swami Satyananda whose birthday we are just celebrating.

It was on a fine morning in 1943 that I remember very well, a young boy in his teens clad in simple dress peculiar to people from Almora was just walking towards me near the Bhajan Hall. After greeting with his joint palms, the newcomer said, “I desire to stay in this ashram and do service here. When can I meet Sri Swamiji?” “Yes; you can meet Swamiji in the evening,” was my reply. True to his word, Sri Dharmendra Singh, for that was the name of the newcomer, straight away plunged himself into service even before he met Sri Gurudev. As usual in the evening he met Gurudev and, at a glance, Sri Gurudev found out the future of the young man and said, “Remain here. Learn all kinds of

work. Practise japa, kirtan and asanas. Do not be eager to go here and there.” With these words Sri Gurudev blessed the newcomer.

The then secretary of the ashram, Sri Swami Nijabodhji, took a special interest in the newcomer and trained him in a variety of works. The newcomer showed an inclination for learning and serving. Within a short time he became very useful to the ashram and its various activities.

Sri Dharmendra showed interest in all kinds of work. He was assistant poojari in the Viswanath Mandir for some time. He worked in the office. He soon picked up typewriting. He began to show his inclination in composing poems and delivering speeches. He had a taste for music, bhajan and kirtan. Thus he became very useful in a short time. He worked as manager of the Sivananda Publication League for some time. He soon picked up proofreading and all kinds of press work. Sri Gurudev then deputed him to Lahore, Calcutta and other places where printing work was going on at that time. He successfully completed all those works.

Finding in Swami Satyanandaji a taste for Hindi literature and translations, etc., Sri Gurudev diverted his attention in that line. Very soon he specialized in this line and began translating books of Sri Gurudev and writing original works in Hindi. He composed many poems and delivered extempore speeches at the ashram satsang. Gradually Sri Gurudev selected him for *prachar*, dissemination, work in branches also. When opportunities presented themselves he was sent to address Divine Life conferences in the branch centres of the Divine Life Society.

After carefully watching his inclinations, Sri Gurudev initiated him into the sacred order of sannyasa in 1947, the Diamond Jubilee year and named him Swami Satyananda Saraswati. Swami Satyanandaji is a devotee and is deeply interested in jnana. Thus he combines in himself karma, bhakti and jnana. He is a dynamic yogi and a philosopher. His devotion to duty is marvellous. He has never grudged any work that is entrusted to him. At present he is in

charge of the Hindi department as well as the publication department of the ashram. Thus you will find in him a willingness to do any work at any time. He finds time to translate Sri Gurudev's works apart from these multifarious works. A number of books he has kept ready for publication, but pressure of work does not allow him to bring out those Hindi translations in print early.

Swami Satyanandaji is simple in his habits. His wants are few. He is ever happy and cheerful. You can never find him idle. He keeps himself ever busy. Thus we will find him closely following in the footsteps of the master.

Glory to Gurudev! Glory to the disciple Swami Satyanandaji Maharaj! May he live long to spread the message of Divine Life of Gurudev throughout the world! We all wish him on this sacred day many happy and glorious years of fruitful service to the master and humanity.

Long Live Sri Swami Satyanandaji Maharaj!

—Sri Narayan Swamiji, Vice-President, *The Divine Life Society*

Achievements of Swami Satyananda Saraswati

It was a lucky day when he arrived at my house in Delhi for investigation and treatment. His personality impressed me immensely. I felt to be in the presence of a very great soul – calm, cool and collected. His presence reflects peace of mind within, in spite of what the physical body may look like.

Here, then, was a living example of complete detachment of the physical body from the self within. To find this in a handsome young man was really very surprising and is a rare phenomenon. So highly advanced spiritually and yet so young and innocent, Satyam cannot fail to impress the people who are lucky to come in contact with him.

He gets through his hard work continued for long hours, day in and day out with a spirit of complete resignation to the will of his master. Such effacement of self is most praiseworthy in one who is of less than half my age. It really gives me a great joy to see him always happy and smiling.

I have no hesitation whatsoever in saying that our beloved Gurudev is so wonderful in creating such navaratnas, nine gems, in his ashram and Sri Swami Satyananda is one of them. He is an expert in the performance of whatever duty he is given in any department of this great and worldwide institution – a rare all-rounder so to speak who has sacrificed his solitary life of samadhi to the busy and dynamic life of a true karma yogi who is doing selfless service with all his heart and soul, and with a spirit of keenness and drive seldom found in one so young.

The secret of his inner peace is detachment. Recollection is impossible for the man who is dominated by all the confused and changing desires of his own will; and even if those desires reach out for good things of our inner life for recollection, for peace and for the pleasures of prayer, if they are no more than natural and selfish desires they will make recollection difficult, if not impossible.

We will never be able to have perfect inner peace unless we are detached even from the desire of peace. We will never be able to pray perfectly until we are detached from the pleasures of prayer. If we give up all these desires and seek one thing only, God's will, He will give us peace and quiet in the middle of labour, conflict and trials. This has been amply achieved by our young, handsome and happy gurubhai Swami Satyanandaji.

It is realized by him in ample measure that the way to God lies through deep darkness in which all knowledge, all created wisdom, all pleasure, all prudence, all human hope and all human joy are defeated and annulled by the overwhelming purity of the light and the presence of God.

Nothing that we know and nothing that we can enjoy and desire with our natural faculty can be anything but an obstacle to the pure attainment of Him, as he is in himself, and therefore, if we can still be satisfied with any of these things we will remain infinitely far away from Him. That is why we must be detached like *Satyam* and delivered from everything of this world in order to reach him. We must be

able to rise above all joy and pass beyond all possession if we wish to come to the pure possession and enjoyment of God.

May the Lord grant good health to our Swami Satyanandaji and may he serve Gurudev's mission for long long time to come!

—Major-General Sri A.N. Sharma
Director of Medical Services (Retd.), Indian Army

A paramahansa sannyasi

It is in the fitness of things that the Sivananda Ashram management has taken to celebrate birthdays of some of the prominent inmates of the ashram, and it gives me great pleasure to avail of the opportunity thus afforded to pay my own humble tribute to them in such a direct manner. Sri Swami Sivanandaji Maharaj, being one of the most potent and highly illuminating spiritual sons of Bharatavarsha, is able to draw to himself and to his spiritual work, like the sun of the solar system, innumerable spiritual satellites and our Sri Swami Satyananda Saraswati Maharaj, editor of the *Yoga Vedanta*, and head of the Hindi and Sanskrit and publication department of the Yoga Vedanta Forest University, is one of such brilliant satellites of Sri Swamiji Maharaj, who constantly contribute their spiritual lustre to the ever-increasing glory of the Divine Life Society, Rishikesh.

It appears that his purva samskaras led him to take present birth in a serene atmosphere surcharged with sublime vibrations and lofty thought-waves of self-illuminated sages and inspired rishis for whom the north Himalayan regions are so famous. Born and brought up in that pure atmosphere of divine wisdom, the young Dharmendra, as he was aptly named by his earthly parents, soon began to develop his inborn talent to acquire quick mastery of the Sanskrit and Hindi languages in which most of the Hindu religious literature has been written. With his mind filled with those lofty religious thoughts, his soul soon began to soar high and take flights into high spiritual regions; one of

such flights landed him bodily in Rishikesh and drew him automatically to his gurudev, as it were, by some irresistible divine power. His spiritual master himself felt intuitively drawn to him and found in him a sincere and true spiritual sadhaka of a high intellectual calibre and predominantly sattwic bhava. He was soon initiated at first into the holy order of brahmacharya, and only a couple of years after raised to the holiest order of a paramahansa sannyasin and given the truly epithetic name of Satyananda Saraswati.

Among the galaxy of spiritual luminaries, who shine so brilliantly in the chidakasha of Sivananda Ashram, it is really difficult to single out any one for his ethical and spiritual grandeur, but it would not be untrue to say that this spiritual jewel has his own distinctive lustre of serene piety, a calmness and coolness born of courageous strength of will and mind, an earnestness and zeal for sincere, honest work deeply rooted in his pure love and devotional service for the upliftment of mankind in general; a humility and self-effacedness – an outcome of inner light and grandeur of atmic power, a sweetness and affability of disposition at once alluring and captivating – a clear reflection of the inner sattwic bhava, an outer reticence paradoxically indicative of his great power of eloquence and easy flow of sublime thoughts, and his utter self-dedication truly indicative of his high mission in life. Such a holy one is undoubtedly a pillar of strength to the worldwide edifice of the Divine Life Society.

One casual incident will illustrate some characteristic features of this saint's life. Some time ago, one evening before nightfall in the rainy season, the writer of this note had to go to Rishikesh and had encountered some difficulty in wading across the Chandra Bhaga stream as the current of water was strong and swift. Hardly had he gone a few paces ahead when he found our devoted swami coming back from Rishikesh with a sizeable load of printed material on his shoulders. When told of the strong flow of water in the stream and of the risk of getting a ducking in it, with

his two hands engaged in keeping the load in position on his shoulders, the serene swami gave a sweet smile and said in reply that he was used to go across such streams, but when again reminded of the load on his shoulders, he said with some resoluteness of his will – Oh no fears, in no case would he allow it to get drenched, and then earnestly said for my information that the printed matter had already been delayed in the press and must be despatched by tomorrow's mail.

Such earnestness, such zeal, such cool courage and determination to accomplish the work taken in hand in an unostentatious and humble way displayed real trait and strength of character, and his true devotion to the service entrusted to him. Instances of this kind, and they are really innumerable and of almost daily occurrence, only go to confirm what has been so vividly said by Sri Swami Venkatesananda in his *A Brief Life-Sketch* of Sri Swami Satyananda. This recently published life sketch clearly depicts in some details all the rich and noble qualities of head and heart with which providence has endowed our Swami Satyanandaji Maharaj, and to crown them all is his own viveka and rapid unfoldment of the soul, aided and guided by his gurudeva – mighty spiritual power on earth. We really feel so elated to find such young swamis so beautifully moulding their lives into the divine pattern of their great master HH Sri Swami Sivanandaji Maharaj. Sri Swami Satyanandaji Maharaj is not only personally a source of great strength to the Divine Life Society and to the whole ashram, but also a true inspiring soul to others.

We all pray that the Lord Almighty may shower His grace upon him, and bless him with long life, happiness, tushti, pushti and all divine aishwarya. May he attain highest spiritual success and kaivalya moksha in this very life!

—Yogiraj Sri Gauri Prasadji, Retd. Judge, Swarg Ashram

My friend, guide and philosopher

On the occasion of the 31st birthday of my 'philosopher, guide and friend' am I competent to write a few words? This was the first thought that came to my mind when at first I heard of the proposal of a commemoration volume to be issued on 26th August. Immediately the picture of Swami Satyananda stood before me to answer the question. A man with whom every hour is like reading a page of his life and whose every action portrays a distinct feature of his life, of such a man is it so easy to write? His erudite learning, his devotion to the lore of *Gita*, Upanishads and the shastras, his love of poetry, his classic style of Hindi, his wonderful memory and thundering speeches on the one hand, and his full devotion, absolute dedication, his utter selflessness, his wonderful control of mind and body, *titiksh*, and his perfect purity of purpose and motives easily make him an outstanding figure of the ever-sacred and holy Sivananda Ashram. Touch any chord of these distinct characteristics of Swami Satyananda and a volume of learning will flow out, no matter how busy he be.

With his simplicity of living and his utter disregard of bodily comforts, his humility and ever calm and contemplative mood, who could believe that Swami Satyananda of today was born of a policeman father, educated in an English school, trained in a debasing English army ration store! Even the traditional lotus flower, reputed to be unaffected by water though living in it, can show traces of his having been in water, but in Satyananda you will not find a trace of the old associations through which he has once passed.

I know very few in the ashram who would give up, like Swami Satyananda, their kutir and even their beds to the visitors when the rush is great and himself sleep hither and thither without a bed. Hardly ever has he a full set of clothes to put on or to sleep on – such is the virakti or vairagya of Swami Satyananda and his heart! It is so feeling and sympathetic that once when it was suggested that the press

be split up into the binding and the printing departments separately to escape the rigours of the Factories Act, it was Swami Satyananda who vehemently opposed the proposal, saying, “The Factory Act insists on all its rules only for the benefit of the workers, why should we then cheat them of their conveniences by devising an escape from these regulations?”

To such a friend, guide and philosopher I offer my greetings on his 31st birthday and wish him many happy returns of the day.

—*Sri Ramkishore Arora, Ex-Hony. Magistrate, Bareilly*

Spiritual subhas of Sivanandanagar

Sri Swami Satyanandaji Maharaj is silent in speech, unostentatious in manners and kind in dealings. He is immensely obliging and remarkably stoic in his attitude towards others of ‘Sri Sivananda Fraternity Home’, I mean the ashram. His abiding interest in journalism makes one understand that he is erudite from various angles of life’s problems. As the veteran editor of *Yoga Vedanta* and *Arogya Jivan* and as the talented author of *Gharelu Davayiyan*, *Jivan me saphalta ke Rahasya*, *Sivananda Digvijaya* and *Chaitanya Jyoti* – all in Hindi, he exhibits himself what he is – guru bhakti personified. A study of the last two of his works greatly elevates the degraded consciousness.

Guru seva, yes seva unto Gurudev Sivananda, for more than a decade is certainly a matter of pride and glory that can be accredited to this majestic soul. He is an asset to the ashram when his services as a vishwa sevak are considered and they are certainly beyond the pale of praise. His sole and single-handed management of the monthly *Yoga Vedanta* without any outside help is enough proof of Gurudev’s grace he has imbibed and the vast extensive spiritual knowledge he has acquired.

In his praiseworthy activities of the mind, a calligrapher would better succeed in portraiture of this noble soul even

without a sight of him whatsoever than a physiognomist. Mark his handwriting. You will be convinced of the truth.

As manager of the Yoga Vedanta Forest University Press and as head of the publication department, he is quite efficient. He feels himself a sevak on a par with others serving under him, but never does he give in to any sense of superiority. That is why all the workers and sevaks in the press love him as their noble guide and worthy guru in their nishkaraya karma yoga. His devotion to duty is such that he can never be found in his kutia but always in the press. He is the best and ideal representative of Gurudev to tour the Hindi-speaking areas.

His self-dedication and self-sacrifice elicit the homage of all and it is this spirit that goads him to be ever ready to go to Patan or Udaipur or anywhere else at the mere bidding of Gurudev to help serve his mission. His shrewd intellect, sincere love, sincere service, amiable manners and amicable fellowship won for him the heart of all during the All-India-Ceylon Tour along with that of his far-famed world preceptor, Sivanandaji.

At the very sight of him during my daily encounters, he reminds me of Subhash with his glorious personality, with an upper cloth, covering the chest cross-wisp, befitting a Brahma Shrotriya. The light orange colour of his robes melts and disappears, so to say, into his bodily complexion as if to preach the necessity and the glory of sannyasa. Surely he is the spiritual Subhash of Sivanandanagar who, in all probability, might have sought in his previous life against the imperial government of the home and the school.

May God and guru bless him and his brethren ever!

—*Sri Swami Srinivasananda*

The rare gem among spiritual heroes

I am delighted to hear the 31st birthday of adhyatma ratna Sri Swami Satyanandaji Maharaj is being celebrated at the Sivanandashram. My wife and I recall with great pleasure the

loving kindness and consideration that we always received at his hands during our pilgrimage to the holy ashram of Sri Gurudeva in 1952. His quiet and unassuming ways and his capacity for hard unselfish and worshipful work excited admiration. I did not then know that the gentleman who had the honour of being his father was a policeman. Being an ex-policeman and father of a policeman, I am proud, as our young swamiji's good father must be, of his sacred spiritual attainments.

It is significant that His Holiness gave him the title of 'Adhyatma Ratna' when he was only twenty-four and I distinctly see in him a budding jivanmukta. May he, with Gurudeva's blessings live up to one hundred years to serve mankind as a full-fledged jivanmukta!

—Sri A K. Sinha, MA, Retd. Inspector General of Police, Patna

As I see him

Whether *Like* attracts *Like* or that *Like* is attracted by *Like*, whichever be true, the result is the same – *Like* meets *Like*. In the same way, I may say whether Swami Satyanandaji was attracted by Gurudev or that Gurudev attracted him, the result is that this shining, slender smart sannyasin with smile interwoven in his expression, is at present in Sivanandanagar.

If one visits Ananda Kutir, Swami Satyananda Saraswati will attract the attention of every intelligent visitor. His smile will attract your eyes, his speech will fix your ears there and his way of expression will tell you to keep on listening to him. His language is so very sweet that his words stick in our memory. His manners are most pleasing and humble. His oration is spellbound. His way of treating the subject matter is simply grand – the result of a very clear line of thought. His command over the language and his deep knowledge can be seen in *Chaitanya Jyoti*.

We may not be able to see him in the routine program of the ashram. He is always busy with his pen, paper, table and chair in the Yoga Vedanta Forest University Press, right from

early morning till evening. At night his very table becomes his cot. Again the same routine day in and day out.

He is not only a great karma yogi, but a dynamic one. In spite of his heavy work, he does not miss his sadhana. During my stay at Ananda Kutir last year, I used to get up early and was aspiring to have a bath in the Ganges before anyone went for the same, but when I went to the ghat, I would see a figure exactly like a statue, sitting on one pillar of the ghat in meditation. One day I stayed there to see as to who he was. After half an hour I could perceive that it was Swami Satyanandaji and my respect for him knew no limits.

During Gurudev's last illness, in spite of his heavy routine work, I used to see him in Gurudev's kutir serving him.

From the above description, one can see that he has made all-round progress – one which Gurudev always preaches as the yoga of synthesis. You can see that he is a jnana yogi, a bhakta and a dynamic karma yogi.

He is like a great river arising from the Himalayas going miles and miles carrying the message of the Himalayas. Swami Satyanandaji is a great flow of knowledge spreading Gurudev's holy upadesha far and wide.

Even at this early age, signs of greatness – rather vastness, are clearly visible in him.

I wish him a very very long span of life to serve humanity.

—Dr Sri B.O. Adhvaryoo, MBBS, DO (Bombay), Patan

The rare gem of Siva's crown

Life on this earth is not to be spent in blindly following dogmatic ritualism or to be wasted in adopting traditional beliefs which by virtue of their being absorbed in traditions have lost their spirit and colour at the devastating hands of time. One has got to boldly face the problems of life, be of use to himself and to his brethren instead of hibernating in a secluded place in the name of spirituality. Man has got to be dynamic, and should be as much a realist, as he wishes to become an idealist. One such ideal soul is Swami

Satyananda – one of the rarest gems of brilliant lustre of revered Gurudev's crown.

Almost during every day of my stay in Ananda Kutir I have listened to his talks with rapt attention and profound admiration. His talks awaken thoughts. He possesses a high order of intelligence and a sweetness of manner which win admiration and attract a wide circle of friends and admirers around him. He has a wonderful versatility. The stream of his eloquence comes forth from his heart. His style is unique for its harmonious blend of simplicity and force. The pure flame of truth burns within him. He is a philosopher and a poet as well.

He has written many poems which reveal his heart full of devotion, love and purity. His imaginative outlook illumines his writings. As a writer he displays a clear, rhythmical and forcible style. His inborn simplicity in his view of life and his love of freedom stream forth in his own eloquent sentences.

His revolutionary spirit flashes forth in his talks. He hates superstitions and blind faiths. He gives striking explanations of the theories of reincarnation and soul, etc. His views are supported by weighty reasons and deserve due consideration. He is a sincere and earnest soul with an anti-dogmatic turn of mind, but his attitude is a perfect contrast to the spirit of material thinkers. He is fearless and is fully confident of the verity of his views. He says, "For a perfect happy life only three things – purity, service and self-control – are needed, no matter if you do not practise meditation, you do not read scriptures and you do not even have faith in God."

Young in age, childlike in appearance, he is energy personified. With untiring energy, day and night, he works, he knows no rest. Work is worship for him. He is restless till the work in hand is finished. Whatever he does or speaks is an offering at the service of his revered gurudev.

He sometimes talks and laughs like a child; he is sometimes in a serious and meditative pose, and he is busy sometimes conversing with people who go to meet him.

He is extraordinarily skilful in steering the conversation to the very heart of the matter. When I see him sitting quietly, I am at once reminded of Buddha, and while I listen to his talks, Swami Vivekananda comes to my mind.

He is full of the awareness of a great mission he is born for. May this dynamic soul bear aloft the torch lit by the world teacher, Swami Sivananda, to the ends of the earth and guide the humanity groping in darkness!

May the Almighty bless him with health and long life: to fulfill his mission! May this rare gem among spiritual heroes shed its brilliant lustre all round!

—*Sri Sivananda-Mukta, BAPT, Delhi*

The image of Sanatkumara

I had the privilege of meeting Swami Satyanandaji in Delhi, the great disciple of Maharishi Sivananda of Rishikesh. He was an idol of delight as he first shone on my sight, a soul of rare beauty, a person in whose presence one feels at home, whose greatness is not oppressive and who does not make you feel small, a person endowed with harmonious intellectual eyes and a facial expression radiating peace and spiritual purpose, a youthful figure reminding us of the Kumaras of Hindu mythology, who at a comparatively early age with an unerring discrimination has seen through and discarded the worldly values and established himself in the eternal. May the Almighty bless him with health and long life!

—*Prof Bharat Ram, MA, LLB, ADP (London), Delhi*

A fragrant flower of Siva's garden

It is very difficult to describe the importance of water, because it is so important in life that we cannot express it. Similar is the case with Swami Satyanandaji. He is an important personality in the ashram. Nothing can be done without him. Why? The answer is this: he is in charge of the press. Whatever

you read of, whatever is given to you, i.e. books, farewell and welcome addresses or invitations are all printed under his instructions, of course, with the permission of Sri Gurudev.

He is short in stature, with a thin face but bright and radiant. He is full of spiritual energy. You will always find him busy with his work. He is never idle. *Rest* for him means *Change of work*. He reads proofs, translates Sri Swami Sivanandaji's soul-elevating works into Hindi, in his inimitable scholarly style, and sometimes he works as a mechanic too, when necessary. I remember him having said once that he could not sleep if the sound of the machine did not hum in his ears. How industrious he is and how greatly devoted to his work!

He is always ready to help others. There is no question of day and night. At any time you can ask him to do any service to you, but there is no pride of *seva* in him.

He is a gentle and humble divine soul. He never boasts. If you ask him, "Swamiji, why do you work so hard?" At once he will reply, "No, no, it is not work, it is all guru *seva*."

If you meet him, he will make you burst with laughter and at the same time he will give you the best wisdom of the *Gita*, Vedas and other religious books.

He is also a master of philosophy. His arguments are so persuasive and convincing that you have to agree with him. He is very sympathetic and affectionate to his subordinates. He always treats them as his brothers. There is not a single man who does not love him. He deals very politely with everybody.

In spite of all the heavy work he does, you will always find him smiling. Recently when I went to Rishikesh to celebrate the birthday of Sri Guru Maharaj, I heard that Swami Satyanandaji was not well, but I was surprised to see him with the same smiling face.

In short I can say he is a flower which wafts its fragrance to all alike. May God bless him with health, long life, peace and prosperity!

—Sri Sivananda-Shanti, Dehradun

God-sent privilege

You have by your august presence and elevating speeches infused in us an undying faith in the matters divine. To have darshan of the mahatmas of your glory and spirit was a God-sent privilege to us. May God give us such holy opportunities still more.

—Sri Mahesh Chandra Bhatt, BA, BT
Jt. Secretary, Divine Life Society Branch, Udaipur

A versatile genius

Sri Swami Satyananda Saraswati is the foremost and the most obedient disciple of the world-famous saint and spiritual guru, His Holiness Swami Sivananda Saraswati of Ananda Kutir. He is my dearest and respected friend. Here I am trying only to summarize his glorious life story. To write the life-sketch of Swami Satyananda means to write the history of a brilliant Hindi writer and poet, for he has been gifted by God with the faculty of writing Hindi prose and spontaneity in composing Hindi poems on any subject.

On the day of his birth a sweet and cool breeze was blowing from the holy Kailash. An immortal infant was born to rich, educated, civilized and cultured parents at the foot of Mount Kailash in Almora district. The vision of a beautiful, cheerful, charming and amiable newborn child made the parents pleased and exceedingly happy. He was named as Dharmendra Singh, the kesari of truth.

Period of childhood: Dharmendra was brought up with affection and careful attention. Thus, as the lord of the night sky who waters all the herbs and trees, creepers and grass, grows up day by day pleasing the pairs of chakora birds and showering elixir, the boy grew up day by day pleasing his parents and all others.

School days: The years rolled on and the time neared for him to be sent to school for education. He was admitted into an English college where he studied all the required subjects and got the degree.

In school he was the foremost student in his class in all subjects except algebra and geometry (now he has mastered even these). Not only this, he was the best hockey player and was good at tennis, football and cricket. He was fond of the famous and favourite Indian game kabaddi and played smartly at all.

The morning of renunciation: At home he began to think of the aim of life and how he could free himself from the cycle of birth and death. One fine morning he suddenly got up and set out in quest of a guide without informing anybody, leaving his hearth and home. After wandering and roaming hither and thither he came to Rishikesh in search of a real preceptor. Eventually he came to know of the world-famous saint Swami Sivananda of Ananda Kutir and proceeded to his ashram.

This young boy even at the first darshan of Swami Sivananda felt immense happiness. Siva accepted him as a disciple and named him brahmachari Satya Chaityana. He was placed in charge of the Bhajan Hall in which the Mahamantra is recited throughout the day and night for world peace and prosperity. In the ashram, along with his japa, meditation and pranayama, he conducted Hindi classes for those who were eager to study. All the ashramites got Hindi education from him.

Sannyasa: The boy had found his real gurudeva and began to live under Swamiji's guidance. In 1947 on the holy occasion of the Diamond Jubilee of Sri Swami Sivananda, this young brahmachari was initiated into the sacred order of paramahansa sannyasa. Since then he has become Swami Satyananda Saraswati and spends his life in worship, meditation, reflection and service.

Propaganda Tours: In 1950 Swami Sivananda toured from the Himalayas to Colombo and Swami Satyananda accompanied him. At several places he delivered lectures in Hindi and Sanskrit expounding Siva's teachings on yoga and Vedanta.

Swami Satyananda is a gentle, humble and holy soul. He is sweet in his speech (*madhura bhashi*). He is a young

sannyasin of Shankaracharya's School of Advaita. He speaks in a friendly manner, correctly and sweetly and deals with all properly. I often go to see the educated and learned people and put them various questions, but none could satisfy me except Swami Satyananda. He replies with much reason and logical method which I always appreciate.

He has got an extraordinary wisdom and can expound and elucidate any subject in Hindi, English and Sanskrit. He is well-versed in Indian mythology. He has written several soul-stirring books in Hindi on Swami Sivanandaji Maharaj, his Gurudeva, and translated many of Swamiji's books. I also have been instructed by him; in consequence I have translated *Ananda Gita Amrita Gita* into Sanskrit.

Now he is working as a worker, editing as an editor, managing as a manager, supervising as a supervisor, writing as a writer in the Yoga Vedanta Forest University Press and with all this he is worshipping Siva and delivering his message.

May the Lord grant him health and long life.

—Sri Swami Bhimananda Sastri, Rishikesh

Chosen messenger of Sivananda

I had the sacred pleasure of first seeing Swami Satyananda Saraswati at an eye-camp in Patan, North Gujarat, conducted by Dr B.G. Adhvaryoo. Young, charming and benevolent sannyasi as he is, he attracted me at the very first sight. His manners are deluxe. He is always in a peaceful and joyous mood. He is always smiling and yet with all restraint. His wants are none, as if he could do without everything and anything. He never wants to give the slightest trouble to anybody and instead he wants to help one and all who come in contact with him. He is so unassuming that he never tries to show himself, his superiority over others. He is simple in heart and habits. He is all love and grace. He walks slowly and steadily. He speaks nicely and forcefully. He speaks in unambiguous and simple but sure language. He begins his

speech extempore, which shows his clear vision, deep and thorough understanding of what he speaks. He never uses the usual formal words in his speech. He speaks from within. He speaks so gently and gracefully that his sermons touch the very core of the hearts of the listeners.

His simple mode of living at once wins the hearts of everybody. He never likes to show himself, never tries to make friends and acquaintances, and that is not a small achievement, but the people know his greatness and they automatically become his admirers without his seeking. He is a worthy disciple and a staunch devotee of his guru, the great Swami Sivanandaji Maharaj. He does everything in the name of God and guru. He has no attachment and selfish motive.

With many sterling qualities in him he is a karma yogi. He works ceaselessly with heart and soul. He knows no rest. He feels that his every minute should be dedicated to karma yoga. He considers selfless service to be the best type of worship of God and guru.

I remember, and remember with pleasure, that he did not try to see us when we visited Sivananda Ashram for the second eye-camp with Dr Adhvaryoo and party. He did not like to waste his precious time in such formalities. We went to see him to offer our pranams and we found him absorbed in selfless service. When we left the ashram he did not think it necessary to waste time in bidding us a formal goodbye. This I call a high type of detachment and Swami Satyanandaji has it in him in abundance.

He is among the first five jewels of Swami Sivanandaji, the Creator of many jewel sannyasins. I offer my respects and best wishes on his 31st birthday.

May he guide all aspirants!

—*Sri Keshavlal V. Sheth, Bombay*

The image of great Karna

Words are inadequate to express my respect and gratitude to you. I remember the great Karna of the *Mahabharata* when I meditate upon your magnanimous and generous heart. I hold you in high esteem and feel indebted and grateful for your affectionate advice and blessings. My good wishes are always with you!

—Dr Janaki Sharma, Udaipur

Spiritual leader of humanity

Sri Swami Satyanandaji Maharaj is a great spiritual personality. He is one of the few sacred souls who have graced this earth from time to time to lead humanity along the right path. So far I have not had the privilege of seeing him but have only studied his life-sketch and heard of his glorious achievements in the field of spirituality, and that has created a keen desire in my mind to get his blessings.

His life infuses a spirit of *true manliness* in the hearts of the people who come in touch with his divine personality. His life, teachings and character create a marvellous effect on the human mind and divert the attention from worldliness and attach it to the holy feet of the Lord. His presence gives peace and solace, as well as the spirit to advance on the path of divine life. The mere hope that I shall have the good fortune of his darshan has made me very peaceful and contented. The inner core of my heart gives an assurance that God helps and guides through great souls like Swami Satyanandaji. I find it difficult to express my inner feelings of reverence and devotion, joy and happiness I experienced when I came to know about him through some of his devotees here. I have been so deeply impressed that I have resolved to follow in his footsteps.

I am anxiously waiting for the day when I shall have the good fortune of getting his benediction and darshan.

Such souls rarely take birth in this world and blessed are they who mould their lives by following the glorious

examples of such great and noble personalities, and tread the *path divine* leading to salvation and kaivalya moksha.

Lead thou kindly light, lead thou, me on!

—Sri Kamala Sud, New Delhi

The young ascetic

I am very much delighted to know that the 31st birthday of Sri Swami Satyanandaji, the young ascetic whose meritorious brightness came into my ken at Patan, Gujarat, last year is to be celebrated. He is one of the worthy disciples of the worthy guru Sri Swami Sivanandaji Maharaj. To his admirable endowments of knowledge, wisdom, discrimination and serviceable attitude I humbly pay my homage.

—His Holiness Munisri Nyayavijayaji Maharaj, Mandal

A synthetic yogi

I had the good fortune to meet Sri Swami Satyanandaji when I was in Rishikesh in 1952. It was but a brief visit and my limitations in understanding the spiritual greatness of Swami Satyanandaji were many. Yet I realized that the profoundly spiritual personality of the Swamiji contributed a lot to the atmosphere of sublime religion which the Sivananda Ashram had. Though it is not significant, how old the great are, yet it makes one happy to think that Swami Satyanandaji Maharaj, with such deep wisdom, extensive spiritual action, practical karma yoga and firm devotion to the great teacher, Sri Swami Sivanandaji Maharaj, is only thirty-one. Thinking of his great wisdom and his young age, one is reminded of the great Adi Shankaracharya.

Kindly allow this humble devotee to pray God to bestow on our revered Swami Satyanandaji his choicest blessings.

—Sri Saroja Nayar, BA (Hons.)
Hindi Vidwan, Sanskrit Sastri, Trivandrum

The echo of Sivananda

Amidst the dense shade of glossy green Himalayan silvery boughs, echoes the echo of innumerable sages. By the swift flowing gracious holy Ganges in sweet repose of tranquillity, listens Sri Swami Sivananda Maharaj – listens, ponders, tempers and reverberates the ancient echoes. His words of wisdom are just fitting to the modern world. It thrills the modern man, the starched collar, the high waistcoat and tweed suit with Tootal ties, all humble down to pay homage at the lotus feet of our Guruji, the great. All unawares he is caught in the silken bond of divine love.

Devotees, they come in numbers; visitors, they appear from all corners; disciples, they gather around the illumined sage Sivanandaji. Ananda Kutir, the abode of bliss, is the paradise on earth ever active with its maha lila. To enhance the divine scene, lo, there shines a soul in all steadiness, in all silence, in the depth of deep sincerity – the echo of Sivananda, Sri Swami Satyanandaji Maharaj.

On meeting Swami Satyanandaji one distinctly hears the tinkling footsteps of Guru Maharaj Sivanandaji. In Sri Satyanandaji one finds the full bloom blossom, the practical echo of Sivananda.

“Work, work, work,” roars the echo of Sivananda, “it is the only way to purify one’s heart and mind.”

“Be practical. Live in reality. Philosophy, lip Vedanta will not pay you in the long run,” resounds the echo of Sivananda.

“Act, act, act in the living present, for the morrow will never come. Help your brother this very moment,” reverberates the echo of Sivananda. “Guru seva alone will lead you to the goal of life; surrender your all at His lotus-feet,” proclaims the echo of Sivananda.

“A living truth is worth a world, and more than an inert fact,” stresses the echo of Sivananda.

“The worship of man is far more superior to the worship of a deity; a cup of cold water to the thirsty is far more pleasing than garlands of roses to one’s own ishtam,” is the dictum of the echo of Sivananda.

“Idealism should be translated into practical spirituality,” thunders the echo of Sivananda.

“Meditate on Brahman in the solitary cave of the forest; feel *sarvam khalvidam Brahma*; serve one and all with atmabhava,” declares with dynamic force, the echo of Sivananda, Sri Swami Satyanandaji.

Hail Sri Swami Satyanandaji!

—*Sri Swami Sivananda-Muktananda*
Star of the Divine Life Society, Jaffna, Ceylon

Rationalistic religious replica of Siva

Dedicating his book, Diamond Dust or Sentence Sermons, to Swami Satyanandaji, Sri B.N. Motivala sends this message on Swamiji's 31st Birthday.

His Holiness Sri Swami Sivanandaji Maharaj, like Sri Ramakrishna Paramahansa, had the intuitive foresight of selecting a model disciple in the unique personality of Swami Satyanandaji. I therefore, on this auspicious occasion gladly avail myself of the golden opportunity of offering, first of all my heartiest felicitations to Sri Swami Satyanandaji Maharaj and pray the Almighty that he may turn out another Vivekananda.

Swami Vivekananda has rightly valued the service of humanity as the service of God. Swami Satyanandaji has served his guru very nobly and sincerely; he has to his credit a record of glorious service in the field of nationalistic religion. A writer has rightly said, “Every human soul has a complete and perfect plan cherished for it in the heart of God – a divine biography mailed out, which it enters into life to live.”

Swami Sivanandaji has been fulfilling his spiritual mission, and following in his footsteps, Swami Satyanandaji is striving to contribute his mite.

Dale Carnegie says, “I am tremendously interested in what religion does for me, just as I am interested in what

electricity and good food and water do for me, They help me to lead a richer, fuller and happier life, but religion does far more than that. It brings me spiritual values. It gives me, as William James puts it, 'a new zest for life – more life, a larger, richer, more satisfying life'. It gives me faith, hope and courage. It banishes tension, anxieties, fears and worries. It gives purpose to my life and direction. It vastly improves my happiness. It gives me abounding health. It helps me to create for myself an oasis of peace amidst the whirling sands of life."

In India, the message of religion very badly needs a revival, and this is only possible by the saints like Swami Sivanandaji and dynamic disciples like Swami Satyanandaji.

For eleven years Swami Satyanandaji has proved himself an ideal disciple, an intellectual genius, an obedient sevak, an able administrator and a dynamic worker. I have come to know, through Mrs Motivala, the sterling merits of Swamiji. His silence and his individuality greatly appeals to me. May he spread the teachings and message of Swami Sivanandaji throughout the length and breadth of Bharatavarsha and beyond its shores, particularly so, when I came to learn that a word from his lips transforms the entire life of everyone who is blessed with an opportunity to listen to his upadesha.

Swami Sivanandaji has invited me to visit his ashram for rest and peace. I wish I could do so, then I can see the trinity of Swamijis: Swami Sivananda, Satyananda and Sivananda-Krishnananda.

I wish him many happy, glorious and fruitful returns of this birthday.

—Sri B.N. Motivala, BA, LLB, Hon. Secretary, The Social Service League, Founder, Gujarati Hindu Stree Mandal, Bombay

Long live Satyananda!

Kindly accept my loving pranams and best wishes for your birthday which will be celebrated on 26th August, 1954. I pray to the Lord for your long life of spiritual service to

mankind through the will and guidance of our beloved gurudev, Sri Swami Sivanandaji Maharaj. May divine life reign supreme in the world. May you live long!

—Sri V. Narayana Mallaya, Cochin

This is real service

In days of yore a disciple lived in the gurukul and studied the Vedas, shastras, etc. Besides studying different sciences, he used to serve the guru and his ashram, brought firewood from the jungle and looked after the ashram cattle and land. The disciple did various kinds of services for his guru and the ashram, and thus invoked the blessings and grace of guru and God. This was the ideal of a disciple in ancient India, where he not only learnt something for him, but did more service to others and imbibed thereby the spirit of service. Uddalaka, Aruni, Sri Krishna are the glorious examples. Read their accounts, you will be inspired.

Such a disciple is Swami Satyanandaji. I know him very well since his arrival in the ashram. We were co-workers in the ashram and serving at the lotus feet of our Guru Maharaj. His services to the guru have been unique; no one would have in this volume mentioned them.

Sri Swami Satyanandaji has served the Divine Life family in many ways. I have had the privilege to be one with him in his services. He used to carry a heavy load of grass from a distant part of the jungle for the ashram cattle. He never grumbled to do such type of work. On the other hand, he ever enjoyed it to the fullest, maximum extent. Even while doing this type of work, he used to be very interesting and humorous for me; he never felt the job as an irksome compulsion or enforced labour. Even when the sun was fierce and it was very hot, or it rained in torrents, he never failed to perform his service to his guru and ashram.

And then he used to fetch firewood from the jungle. I know how difficult and tiresome this task is for an educated young man who would prefer and long for a good and

comfortable chair in his drawing room, a nice cup of tea in the hotel and go to see a very romantic and interesting picture on the silver-screen. But Satyanandaji had dedicated his entire self to the great cause of his guru, and therefore, in spite of his poor health and frail body, he did not shirk bringing grass or heavy logs of firewood. However insignificant the job may seem to be, but look at the sense of complete dedication and service and bhav!

Sometimes, when the scavenger did not come, both of us did his part of the duty. I used to remove the matter in a bucket and Satyanandaji took it and threw it in the jungle. With a happy and cheerful mood he took part in these activities and did not mention or boast of it to anyone.

Apart from all this, he drove the bullock-cart of the ashram, looked after the land (garden), supplied not less than seventy buckets of water to the kitchen of the ashram per day. The paramahansa sannyasin as he was, he was not expected to do any menial services, but lo, he washed the clothes of a sickly woman, of course at the order of Swamiji Maharaj, when even servants had refused to wash the clothes.

With all these and many other types of services, as many of you would understand me, he studied deeply the *Gita*, Upanishads, *Brahma Sutras* and other sacred texts of the Hindu religion. He thoroughly studied the life and work of his guru Sri Swami Sivanandaji Maharaj. Service had purified his being and the knowledge dawned in him. He never spent a single second idle. Ever active, ever dynamic, ever intent on studying, he became the centre of attraction to the visitors, devotees and admirers of Swami Sivanandaji.

He performed purascharana of some Gayatri and rolled on his beads 24,00,000 times. He made Sivananda Gayatri very famous by achieving siddhi in it. More you will know of him in other articles. I was inspired just to mention a few of his achievements, which many other people would not know. Sadhakas generally think that by sitting in padmasana,

rolling the beads and humming something, or studying the sacred texts, their sadhana is over. They hesitate to serve. They think service is a hindrance to their sadhana. Even if they serve, they like to serve the guru personally. They feel it is beneath their dignity to serve the household of their guru. Their ego reigns supreme. Annihilation of ego is possible only by service – service to the cause of guru unassumingly, cheerfully, rendering any type of service. It is not the nature of service that counts, but it is the bhav of the sadhaka, which plays a very important role. You may perform difficult mudras or bandhas and enter into jada samadhi. It might not benefit you spiritually, but merely washing the dirty clothes of sick persons or ploughing the land with proper bhav may elevate you to the climax of highest realization. So the bhav is the most important factor in service.

Swamiji's mission needs many Swami Satyanandaji's who would set an example – a glorious example of service, dedication and guru bhakti, and thereby broadcast the message of Sri Gurudev to every man and inspire everybody to lead a divine life.

I have watched Swami Satyananda these eleven years with awe and wonder, and recollecting his meritorious services to the cause of guru and Govinda and his own self, I pray for his spiritual illumination and kaivalya moksha.

—*Sri Swami Poornabodhendra Saraswati*

A perfect karma yogi

When facts speak so eloquently, words are superfluous.

The number of publications, their exquisite get-up, the speed with which they appear and the perfect tidiness of the press premises all reflect but a part of the devotion and ability of Sri Swami Satyanandaji. May he live long to continue his selfless service!

—*Dr Laxmi Mirchandani, MBBS, MRCSLRCP, New Delhi*

A yogi in the making

I am glad to know that the 31st birthday of Sri Swami Satyanandaji is being celebrated on 26th August, 1954 at the holy Sivanandashram, Rishikesh.

I have had the honour to know Swami Satyananda from close quarters. There are several qualities in him that attract one and all to him. Foremost among his numerous qualities is a sense of complete dedication to the work and mission of Gurudev Sri Swami Sivanandaji. He speaks with childlike innocence; he is deep and learned. He is endowed with a strong spiritual personality decorated with fine manners and unassuming nature. He is free from guile, spite and rancour.

He has a capacity to undertake hard work and rigorous tapas. He told me very recently that whatever is taking place at the ashram or elsewhere in the field of the Divine Mission is due to the grace of Swami Sivanandaji. He is full of guru bhakti. He is a good writer and a fine speaker. He looks much younger than his age. He has beautiful inner health. He is a bala brahmachari and a bala jnani – a result of good actions performed in his past births. He is shining like a rare spiritual gem. He has mastery over Hindi and Sanskrit and can write and converse fluently in English too.

He is doing very sacred work nowadays. He is in charge of the Yoga Vedanta Forest University Press, a huge instrument for printing and broadcasting Siva's message all over the world. He is assisted in this noble service by an able colleague, Swami Sivananda-Krishnananda. This swami is a girl in her early twenties (it seems from her appearance) who has chopped off the tuft of hair on her head and embraced the holy order of paramahansa sannyasa. It is difficult to distinguish whether she is a woman or a man. A complete disfiguration of ego indeed, but a supreme colouring of heart!

Swami Satyananda is at his sacred post of duty day and night. The large stream of Sivananda's literature that has flown down to this world all these years is mainly due to his untiring selfless labour of devotion. Swami Satyananda has

the rare privilege of serving Gurudev in a variety of ways. He has written a rare biographical work of Gurudev entitled *Chaitanya Jyoti*. He has also painted a very vivid picture of Siva's All-India-Ceylon tour in the form of a book in Hindi. He is now the editor of *Yoga Vedanta*, a Hindi monthly periodical – a harbinger of peace and knowledge. He is the head of the Hindi-Sanskrit department of the Yoga Vedanta Forest University situated at Ananda Kutir.

I pray to the Lord Almighty to bestow health and long life upon Sri Swami Satyanandaji Maharaj. I wish him many happy returns of the day.

Long live Swami Satyananda!

—Sri Indrajit Sharma, M.A., Simla

A sincere tribute

The inmates of Ananda Kutir would be aglow in ananda over the life and services of Swami Satyanandaji. I have enjoyed Swami Satyanandaji's satsang only for a few days and saying anything about him in estimation of his character or erudition might smack of being very premature and smell rank flattery. But my heart groans and I am here with this very humble contribution, couched in the humblest sincerity of my heart.

Satyanandaji and his assistant Sivananda-Krishnanandaji are the two personalities with whom alone I have to deal in connection with work entrusted to me. Both are very young sannyasins and they are entrusted with the onerous responsibility of publication of the important all-world journals of the Divine Life Society and the Yoga Vedanta Forest University – that was what impressed me most and imbued them with a halo of glory and serene regard for both just at the very outset. But that so much of sterling merit lies concealed in his young saintly head still remains for me to be seen, as the ochre (or geru) veil recedes now and then in the busy hubbub of the work of the press! I am struck dumb in holy admiration that so much of knowledge could be condensed into that gentle head! I have seen that he has mastery over

Sanskrit literature and philosophy. He is an author in Hindi of a book which contains the life story of his guruji, an endless and unfathomable sea which is still now lashing its waves into strange climes at the farthest corners of the globe, and in which he has reflected the chaitanya jyoti of his master. This is, by itself, highest eulogium, the highest realization of any man's ideal in life, still more so for a disciple of such an august personage in his guruji. He can speak Tamil fluently, not being a Tamilian himself and that is a riddle to me. Cultural history of India has found in him a consistency resulting from the resurgent waves of political upheavals. I have begun to love him in adoration. He has such a tender heart, so soft! The whole office staff obeys him and venerates him.

I have not yet had the good fortune of touching the feet of Swami Sivanandaji Maharaj, but I can feel the magic spell of his power in disciples like Satyanandaji and some others about whom I have heard and I send up to the most high my hearty felicitations in having the opportunity of being in close proximity to them and invoke his blessings that my last days, which are numbered, may find rest in peace under the godly touch of Swami Sivanandaji Maharaj. May His blessings shower upon all, all inmates of the ashram, and may Satyanandaji live long in health and peace to fulfil the high mission which is his!

—*Sri Taran Kumar Mozumdar, MA, BL*

Your letters are a great source of wisdom and inspiration to me. They keep me peaceful and calm.

—*Sri Sivananda-Mukta, BABT, Delhi*

The boy saint as I see him

No visitor of Ananda Kutir with a love for Hindi literature will fail to come into contact with and have a sincere admiration for Satyanandaji. This young sannyasin is one

of the shining lights of the ashram and is now in charge of the publication department of the Yoga Vedanta Forest University. In him can be found a rare combination of penetrating intelligence and robust common sense. His love of Sanskrit and Hindi has made him a great scholar in both the languages, and it is the opinion of competent critics that Satyanandaji's Hindi writings have uncommon grace and ease. Coming from Almora, he has a mastery of the Pahadi language and he can compose poems in that language which has its own characteristics, freshness and sweetness. If Sri Satyanandaji decides to devote himself to authorship, there is little doubt that he can very soon earn for himself a very high place among Hindi writers of distinction. But he regards that service to the Divine Life Society is far more important than achieving greatness as a writer. He has therefore thrown himself heart and soul into his work at the Sivanandashram. He edits the Hindi journal *Yoga Vedanta* and runs the Forest University Press. One who visits the ashram will know how responsible and troublesome a job it is, but Satyanandaji manages the business most satisfactorily.

If we analyze the character of Satyanandaji we shall see that the most prominent trait in him is his independence of judgment. He will listen to all arguments with utmost courtesy, but when it is time to act, he will act, most unobtrusively, as he considers best, and it will invariably be the most correct thing to do. It is remarkable that this young monk who entered into the ashram quite as a boy, even in his teens, and who had no chance of coming into contact with hard-headed and calculating businessmen, should do business, quite casually, in a manner which rouse admiration even in professional business people. It is not possible to over-reach Satyanandaji in business dealings. At the same time, his pleasing manners and naturally entertaining conversation win for him the love and admiration of all who come into contact with him.

Another very valuable trait in him is his devotion to the work he takes up. God has not endowed Satyanandaji

with a robust constitution, but he is never conscious of the limitations of his body. Work is the only thing of which he is aware and he will go on doing it night and day without remembering either clock or calendar. Only when he falls flat out of sheer exhaustion will he stop. The reason why he goes so deep into the work is that he will never be satisfied unless the work is correctly and thoroughly done.

Young people generally find it hard to control their temper, but Satyanandaji is an exception. When he finds fault, he never loses control of himself. This is due to the fact that he has high regard for the ideals of sannyasa. He knows that no sannyasin can be excused for undignified conduct or behaviour and he is never guilty of such lapses.

Much can be said about his nature and his work, but I close this sketch with merely expressing my admiration for his sobriety of judgement, sincerity in his work, inborn efficiency and deep devotion to the cause of the Divine Life Society. May he live long!

—*Sri Swami Sadananda Saraswati*
Professor of Yoga, Yoga Vedanta Forest University

The simple and dynamic swami

It gave me immense pleasure to note that the 31st birthday of Sri Swami Satyanandaji will be celebrated on 26th August 1954. His simplicity and dynamism have impressed me very much and I join with you all on this memorable occasion. Credit goes only to him for giving Pujya Gurudev's spiritual literature to the Hindi-knowing public. His translations are very simple and just like the original.

—*Sri Akhil Venoy, M.A, Ranchi*

A Happy Birthday

A happy birthday
Kind and true
Is what I wish this
Day for you
May all your hours
Be filled with gladness
And joy that's never
Diminished by sadness
May you have a long and
Prosperous life!

Your young heart was free
You gave a smile that turned the sunny side of heart on all
the world.
Your generous fragrance, thoughtless of its worth, spread
throughout the world!
Through your bright eyes, which are the gateways of heaven
within you, you reflect that pure Reality, the only Reality,
which is *Om, Om, Om*
May Lord bless you with Immortality and Bliss!

—Dr Mrs J.B.N. Sharma
President, The Divine Life Society Branch, Udaipur

Apostle of peace

O Siva, bestow on me your eternal blessing before writing an
account of a true monk, whose advice gave me inspiration to
be bold and to be awake in the strife-ridden world.

Sri Dharmendra Singh Nayal was the foremost student
in his school and college. His excellent memory made his
teachers and professors feel, “Dharmendra is not an ordinary
student but an extraordinary being.”

As the season changes in the whole universe, likewise
there was a change in Dharmendra's thoughts. He was
fond of nature. He always used to sit alone. He used to
think about the world of misery and worry. In college, he
began to write the best poems in Hindi and Sanskrit, for the

wonderful sceneries of Almora compelled his attention, even as the poet Sumitrananda Pant was inspired by the scenic beauty of the Himalayas. Soon Dharmendra became famous as 'Pallawa' (D.S. Nayal, 'Pallawa'). The spontaneity of his poesy increased in various subjects.

One day his mind considered, pondered and thought over: Why does man lead a life of misery in this material world? Not content with such life he set out to seek peace and immortal life. He went to where, beside of Sivanagar, the holy Ganga Mata has been flowing to the delightful tune of *Har . . . Har*, where the excellent surroundings and atmosphere have created swarga.

Even as seeing Narendra, Sri Ramakrishna Paramhansa became extremely glad, similarly seeing Dharmendra, Swami Sivanandaji became very glad. Noticing his magnificent body and well-formed character Swami Sivanandaji was charmed. Thus did Dharmendra come into contact with the holy feet of Siva who gave him shelter and showered peace and spiritual power on him.

From that day Dharmendra began to perform vigorous sadhana, tapasya, serving Siva and treading the footpath of Swamiji. He got sannyasa from Swamiji Maharaj, and received the pious and eternal name Swami Satyananda Saraswati.

Swami Satyananda Saraswati devoted all his time to sadhana and seva and to attaining and increasing the spiritual power. At last he attained the aim of life by the grace of his gurudev, Sri Swami Sivanandaji Maharaj.

He became one of the foremost disciples of Swamiji. In 1950 he travelled with Swamiji on his All-India tour. He paid attention to and served Swamiji faithfully and sincerely, collected all the lectures, sermons, messages, advices and talks of Swamiji during the All-India tour. Afterwards he gave shape to them in a huge volume.

Sri Swami Satyananda Saraswati has a pure body and a holy mind; he is a courageous monk, silent worker and a great sadhak, and is not given to anger and fury. He is an 'apostle of peace'.

My sincere prayer to the Lord Almighty is that we may have thousands of his birthdays to celebrate, so that he may be able to broadcast the message of his gurudev throughout the universe!

—Sri Vrindavan, Rishikesh

A messiah in the form of a disciple

The news of the 31st birthday of Sri Swami Satyanandaji Maharaj fills me with paramount happiness and eternal bliss. His glorious services in the past served the Indian people and as an ardent messiah in the form of a disciple he spread the divine gospel of revered Gurudev, Sri Swami Sivanandaji Maharaj. The welfare of the human society at large, will still incessantly and unreservedly be flowing in boundless divine directions in his illuminating future life too, of which the advent of his 31st birthday is a golden link.

It is really the brilliant fortune of mine to have come in closer contact of Ananda Kutir, Sivanandashram, a centre radiating spiritual knowledge of divine wisdom to millions of aspirants, through the Divine Life Society's Udaipur branch and its worthy president Dr J.B.N. Sharma, who gave me an opportunity to have Swami Satyanandaji's darshan in December 1953. At once his divine glamour and unassuming depth of knowledge and a pure, saintly innocence mingled with ever cheerfulness put an everlasting impression on me and as days rolled on I happened to come still closer during the Sadhana Samaroha held in Udaipur in May 1954, in which he and Swami Chidanandaji Maharaj, through the demonstration of practical sadhana and highly elevating spiritual discourses vibrated the whole life of the people of Udaipur. As a humble worker of the Divine Life Society's branch and Samaroha I passed a few days in his enlightening company, and the days in satsang are incomparable to any of the worldly pleasures. I take those days to be the most auspicious ones and I still crave for those days to come.

With hearty prayers to the Almighty for his long and glorious life in the service of the Divine and truth, the very name he embodies, I offer my deep gratitude of congratulations.

Long Live Sri Swami Satyanandaji – a rare gem of the spiritual world.

—Sri Mahesh Chandra Bhatt, MA, BE (Ep. Basic-Edu.)
Jt. Secretary, The Divine Life Society Branch, Udaipur

O child of Holy Mother,

Live long, long for many many years. You are a blessed child of Saraswati. You are the messenger of Sivananda. Through you Siva gives the message of peace and brotherhood to the entire mankind.

May God bless you with long life to spread Siva's message of divine life, throughout the universe.

—Sivananda-Santi, BACT, Dehradun

A warrior sannyasi

My heartfelt congratulations and felicitation on the 31st birthday of Swami Satyanandaji. He is spiritualizing the world. He is a karma yogi and lokasangrahi sannyasi. He is the worthy messenger of Swami Sivanandaji. He is spiritualizing the world. He was known as Dharmendra in his poorvashram. He hails from Almora, the land of beauty, poetry and holiness. He is now a genuine sadhu, working for the dissemination of spiritual knowledge, the aim of the Divine Life Society. His father was an inspector of police. He infused in the young boy the deep sense of obedience, discipline and courage. Today the same young boy shines as the spiritual luminary from the horizon of Ananda Kutir. He is an authority in Hindi. In the Forest University he has created a chair for Hindi and Sanskrit. He is the celebrated editor of *Yoga Vedanta*, the Hindi monthly periodical of the Yoga Vedanta Forest University. *Chaitanya*

Jyoti is a masterpiece among the biographical sketches of Swami Sivanandaji. *Sivananda Digvijaya* is a wonderful account of Swami Sivananda's All-India-Ceylon Tour. Swami Satyanandaji is the celebrated author of these two Hindi books. He has mastered Tamil too and teaches Hindi to all interested. Swami Satyanandaji is a fit messenger of Hindi in Tamil Nadu and can render yeoman service in the propagation of Hindi. I pray to Lord Vishwanath of Kashi and Sivanandanagar for his long life and good health.

—*Vidyabhushan Sri Devi Narain, Advocate, Banaras*

Birthday felicitations

I am glad to learn that the 31st birthday of Swami Satyananda Saraswati will be celebrated in Rishikesh.

Very early in life he felt the call of God and dedicated himself to the life of the spirit. He went to Rishikesh and came under the spell of the great sage, seer and saint of Rishikesh and felt that the world was a caravanserai and that Ananda Kutir, the hut of happiness, was his real home.

The great master conferred sannyasa on him on 12th September 1947, the day of the Diamond Jubilee of the great master himself. Swami Satyanandaji has taken a great part in all the sacred activities at Ananda Kutir and has especially watched with loving care over the Yoga Vedanta Forest University Press and the publication of other all-world journals of the Society. He is a loving, loveable and beloved personality. May he live long and be a beacon light to all who seek the eternal amidst the fleeting shows of life!

—*Gyana-Bhaskar Dewan Bahadur,
Sri K.S. Ramaswami Sastri, BA, BL
Retd. District and Sessions Judge, Madras*

May God bless you

Great evolution of your mind and the serenity of your heart spoke through the brilliancy of your eyes, which reflected the glory of your soul.

No wonder you are so equipoised, because you are a worthy disciple of such a great master, Sri Swami Sivananda, under whose guidance and teaching you had been for the past eleven years.

May the Lord preserve you and bless you and your master, the very avatara of God, who has produced a disciple so great as you.

—*Dr J.B.N. Sharma, Udaipur*

The storehouse of knowledge

You possess intellectual gifts of a high order. Keep bearing aloft the torch so lit by Sri Gurudev to the ends of the earth and shed the light of spiritual knowledge over the whole world. Your talks are really trumpet calls to the goal of life. You evoke enthusiasm. I have learnt many things from you.

—*Sri Mukta Rani, BA, BT, Delhi*

A very sacred memory

You were the only man who made me appreciate and love Hindi. I consider that to be the most fortunate moment of my life when I wrote the first poem in Hindi, and that too with your very kind encouragement. I assure you that in these years of the past, I have always remembered you. It may be nothing to your free *self*, but it is a very sacred memory to me.

—*Sri Jagdish Chandra Joshi, MA, Almora*

Chaitanya jyoti

You had been kind enough to lend me your personal copy of the book *Chaitanya Jyoti*.

Really the style is very interesting and you have tried to compress so much matter in 345 pages only.

—*Sri Akhil Venoy, MA, Pilani*

A great bhakta

I loved Swami Satyanandaji's review on *Virahini Gopika*, where he poured out his heart in cadent melodious language. The thrill of his soul revealed itself in words. His love for his guru, the modern genius in the field of spiritual-cum-social activity, keeps him back just at present to teach through pen and by living solely the path of devotion that irresistibly takes honest souls to the supreme reality.

—*Her Holiness Sri Krishna, 'Prabhakar', Vrindavan*

Long live to serve

Long live Swami Satyananda Saraswati to serve eternally our great master and his divine cause. Humblest prostrations to both – great guru and his worthy disciple.

—*Telegram from Sri Pannalal, Amritsar*

I constantly remember him

Very glad to know that the 31st birthday of Sri Swami Satyananda Saraswati will be celebrated at the Sivanand-ashram on 26th August 1954. I wish the commemoration a heartily full and brilliant success and the holy institution of Yoga Vedanta fully and in all the ways, in all times, unique success.

His quiet nature, humility, knowledge and devotion, I constantly remember. I wish him to bless this place once again by his holy presence.

Good wishes to Sri Swami Satyanandaji from me and my gurudev Sri Kalyanasurishwarji.

—*Munishri Kushalvijayji, Deobag, Jamnagar*

Many happy returns of the day.

—*Telegram from Akhil Venoy, Ranchi*

A tribute, a prayer

“Impossible! At this age! Quite Impossible!” An astonished friend gave vent to her feelings when I told her about HH Sri Swami Satyananda Saraswati of Sri Sivananda Ashram. As a matter of fact I myself was wonderstruck with his deep knowledge, vast experience and impressive personality. Nobody would easily believe that such a fine brain, a tender heart and an admirable fellow feeling belong to Swami Satyanandaji, for he is only thirty-one.

Right from his early life, Swamiji clearly demonstrated that he is an above average boy. Born to a high police officer he was naturally expected to become a high officer himself, but his thoughts wandered far and high and took him away from the materialistic aspect of life. He has the highest regard for ‘the Bible of every Hindu man and woman’, the *Gita*. Swami Satyanandaji has well moulded his life and is always on the lookout for moulding others, along the lines of the main ideals of the *Gita*, that is karma, he is a karma yogi of the highest calibre. *Karmanyevaadhikaraste maa phaleshu kadaachana* (2:47), ‘Desire not for the fruits of thy labour’, is in his veins. Every action of his is invariably for giving what he has got – knowledge and virtues. His mission is a source of divine contentment to him.

To try to attempt a tribute to Swamiji is no easy task. All that I and his innumerable admirers in every nook and corner of the country wish is just one thing, that he be in our midst for many, many years to come and keep going on with

his mission and illuminate the path which the sadhaks may follow, and be in tune with the Infinite.

—Miss P. Kanta, BA, Delhi

The scholar-saint

It is my proud privilege to get an opportunity for the expression of my deep regards and appreciation on Sri Swami Satyanandaji's 31st birthday. He is not only a perfect saint, but also a scholar of great repute. He has perceived the truth underlying philosophy and religion very minutely. His ideas and way of expression show an extraordinary amount of originality, deep thinking, industry, keen sense of insight and experience based on universality.

Regarding philosophy, Swamiji has an inexhaustible store of knowledge. He says, ancient Indian philosophy is quite distinct from the modern philosophy which is dominated mostly by the Western thinkers. Modern philosophy is the systematic, but impracticable way of thinking, while the ancient Indian philosophy is the systematic as well as the practical way of thinking. This difference lies in the fact that the former is the product of cynics, sceptics or all those who turned out bitter, dejected and depressed when they had to face failures, miseries and disappointments. The aim of true philosophy is to elevate and guide the downtrodden. If it fails in its mission and on the other hand produces more dejection, depression and misery in the minds of the followers, it should be cast away. On the other hand, our ancient philosophy is based on the experience of the masses and is completely untouched and unhued by the personal sorrows or disappointments of the thinkers. For instance, Shankaracharya gave that system of philosophy to the world which was focused on universal laws. That is why it has been so successful in its mission. The same is the case with our ancient philosophy which is scriptural, rational and experiential, and is the best known in the world so far.

Swamiji has immense regard for the first man of intuition. He says, the first man of intuition had the most refined intellect and used the most original thinking. He has given that literature, the Vedas, to the world which will be long remembered for its beauty, ideas, matter and language in the history of the universe. He got all his knowledge from within. The same knowledge was passed on to his disciples who soon developed their own intuitions by being in constant contact with the superman. When we compare these earliest thinkers with those who have followed them unto this day we find that the knowledge of the latter has been guided and instructed by the former and that is the reason why no literature has been able to acquire that high universal approval which is the privilege of the Vedas only. We have made no marked progress in our times. It is just because our thinking has undergone deterioration and that our conceptions have become narrow. Our knowledge has become stagnant, we have put it within limits and have become unable to perceive beyond it, that is where our mistake lies. We must train our minds towards right thinking and activity, and only then shall we be able to awaken our intuition and have faith in something higher and infinite, and only then can we march forward and hope for the progress and attain equality with the superman of intuition in matters of conception, perception and execution.

Religion according to Swamiji's clear insight means purification of the self for the attainment of perfect happiness and bliss. Nowadays some of the modern thinkers have interpreted it as given below:

“Religion is the disease born out of fear.”

—*Bertrand Russel*

“Religion is the opium of the people.”

—*Karl Marx*

“Religion is the insanity of the human brain.”

—*Friedrich Nietzsche*

“Religion is the demonstration of man’s foolishness.”

—*Friedrich Nietzsche*

Swamiji discusses these interpretations in the following manner. He says, “They have interpreted religion thus because they kept their visions limited and superficial. For instance, Nietzsche was almost throughout his life in a sanatorium, he saw only disease, suffering and misery, and developed his own definition of religion accordingly. His explanations as well as those of other such persons found a ready ear among those who were themselves in the same state equipped with a narrow vision and limited capacity. Had they seen the grand sacrifices of Florence Nightingale, Joan of Arc, Father Damien, Lord Christ and now of Albert Schweitzer, they would have perceived religion in its truest form, i.e. as the purifier of the self through karma yoga and nishkam seva.

Swamiji says that now we cannot find religion in its real form. It needs complete transformation. Traditions, idol worship, superstitions and blind faith have polluted religion. Unless these ills are eradicated we cannot hope for emancipation. Religion must reassume its true function. It has to show light to those who are lying in the dark and it has many other duties to perform. It has to teach lessons on fortitude, forbearance and patience to those who are miserable. The supreme law is the same for all, Hindus, Muslims and Christians. They will have to go through miseries, failures, disappointments. Such things are universal. Their solution according to Swamiji does not lie in shouting and clamouring for solace, sympathy and comfort from others, but in leading a virtuous life and that is where the mission of religion lies!

The world is clamouring for peace. The United Nations Organization is doing its utmost, but it has not met with success in bringing about the cried-for-peace. The learned Swamiji says, “Peace and life are inseparable. Unless the mind becomes introvert, concentrated, one-pointed and

pure, hope for peace will be a cry for the moon. Mind has to search for peace from within and not from without.”

Condensing all these points together, we find that our Sanatana Dharma or vedic dharma teaches us how to live in peace and bliss. It guides us to perceive beyond the pleasures of mere bodies and thus acquire a deep insight, knowledge and thereby intuition to meet with perfect harmony.

We pray to God to bless our Rev. Swami Satyanandaji with health, longevity and capacity so that he may continue to guide us towards righteousness and truth for the ages to come!

—Miss Malti Chandhiok, MA, Amritsar

Divine powerhouse

There are moments even amidst the huge uproar of this life when one feels like being driven back to one's past memories. The 26th August reminds me of one divine powerhouse which I had the good luck of visiting one fine day. It seemed to be the play-work of one stupendous propelling divine force, manifested in varied illuminating forms, shining like small electric bulbs. Among these many forms stood one apart from others which, if I try to describe, is the one who talks little but sweetly, is silent but smiling, humble and yet resolute, the one that is devoted to that big magnetic force which has enlightened the whole divine abode. His devotion finds expression in many constructive channels. In him innocence and serenity are the basic virtues. His spirit of selfless service cannot help affecting the minds of those who have the chance to spend some time with him. Let me pray on this auspicious day that his life-wire may be so infused with tremendous force as to transmit its energies to all the corners of the world.

—Sri Satya Bhola MA, Meerut

The light of wisdom

During my stay in Ananda Kutir I have noticed Swami Satyanandaji's work and listened to his lectures with unbounding admiration. He possesses marvellous intelligence and a gentle, sweet manner which, draw attention and attract a great number of admirers and friends to him.

His speeches are simple so that the young and old could easily blend to his eloquent sentences. His untiring services reveal his devotion, love and purity to our gurudev, Swami Sivanandaji Maharaja.

He is a great philosopher and a brilliant poet as well. He is young and childlike with untiring energy and with a bright, radiant smiling face.

With his great imaginative power of outlook he creates beautiful poems. He is the master in giving the best wisdom from the Vedas, *Gita* and several other soul-stirring religious books. He is always helpful to others. He is the editor of *Yoga Vedanta*, a Hindi monthly magazine, and the manager of the Yoga Vedanta Forest University Press.

Swami Satyanandaji is a holy, gentle, humble and revered soul. He has extraordinary wisdom. He is not an ordinary person, but a holy saint who was moulded after Swami Sivanandaji, our great and rare master on earth.

He was born at the foot of the holy Mount Kailash in Almora District. He is a worthy disciple and a staunch devotee of his beloved guru. He is a karma yogi. He considers selfless service as the worship of God and gurudev.

His marvellous and wonderful teachings divert human minds from worldliness and attach it to the holy feet of the Lord. I do not know how to express my inner feelings of reverence and devotion to him. God helps humanity through great souls like Swami Satyanandaji. His glorious and blessed examples surely would mould and elevate each and everyone to the climax of highest realization.

I humbly pay my homage to such a great messenger of God.

Hail! Swami Satyanandaji! Glory be to thee forever and blessed be your 31st birthday!

May God give you long life, glorious health and prosperity to fulfill the high mission of his.

—*Srimati M. Sivabakium Naidoo, 'Sivananda-Jyoti', Durban*

Santamurti Swami Satyanandaji

A dynamic yogin, a paramahansa, an author, a poet, a powerful orator, a gem in the crest of philosophers, is one of the assets of Sivanandashram.

He is a genial by temperament and ever courteous to his fellow workers in the press. He is known by his social virtues such as equanimity and selfless service. He is a versatile genius, gifted with a distinguished natural intellectual faculty. He is also endowed with a keen insight, a vivid imagination and strong emotions, and possesses an unparalleled power of rhythmical expression and artistic construction.

He has moved countless pandits and famous scholars like Dr Hafiz Syed and Pandit Devi Narayanji by his powerful Sanskrit lectures and by his excellent impromptu philosophical compositions. There are few who can excel him in the field of eloquence in the United Provinces.

He is an emblem of humility. He has received many valuable encomiums and commendations from distinguished men of letters and philosophy. He is an accomplished spiritual journalist and the helmsman of the Yoga Vedanta Forest University Press, efficiently discharging the press work, which merited the approbation of Sri Swami Sivanandaji's foreign disciples also. In fact, Satyanandaji is partly responsible for the popularity and recognition of Swamiji as India's greatest spiritual preceptor through the publication of Swamiji's valuable works in daintily illustrated volumes. Every year thousands of these copies, printed in attractive style, are being distributed by Swamiji to his disciples and visitors to the ashram. There is no limit to

his bounty and generosity. Had it not been for the speedy and timely effort of Satyanandaji to bring forth books and pamphlets in time, how can Swamiji meet his demands and fulfill his desire in the dissemination of spiritual culture. Really the press is doing incalculable service to the world at large, through the medium of a puny dynamic yogi, Satyananda, who knows no rest and whose ideal is 'his master's service'. Satyanandaji's motto is "Work is worship" in the words of Sri Gurudev.

Sri Satyanandaji is Swamiji's ideal disciple, therefore Satyanandaji is solely instrumental in broadcasting the message of Swamiji through his precious Hindi literature and creating spiritual awakening among millions of the Hindi-knowing population. Satyanandaji, although weak in appearance is no manikin in mind, but a dynamo of energy and the lord of the Lyceum. He has no lure for name and fame and despises publicity of any kind. He is gentle in bearing, in disposition and a nascent immortal spirit in a frail human frame with dazzling intellect and a lustrous pair of eyes. He has intrinsic belief in the dignity of labour hence he worked in several capacities in the ashram, hardly taking a rest to more than three hours a day. He has subjected himself to every kind of order of spiritual self-discipline. Hence his spiritual personality has excelled many of the well-cultured and intellectual sadhaks. By reason of his rigorous discipline he has created an atmosphere of solitude congenial to his spiritual sadhana. He is not a man of words but a practical Vedantin.

By dint of his masterly intellect, vigorous mental energy, unabating enthusiasm and indefatigable efforts, he has not only rendered efficient service to the Hindi Publication League, but also to the other activities of the ashram.

May Lord Vishwanath bestow long life on this revered soul.

—*Sri M.R. Sastri, FTS, Nada Sudha Nidhi, Rishikesh*



On the occasion of the Golden Jubilee World Yoga Convention 2013, Munger, the Bihar School of Yoga is pleased to present *The Golden Collection*, a compilation of the first publications of Sri Swami Satyananda Saraswati. Originally published in booklet format during the 1960s and 1970s, their modest nature made the wealth of the ancient science of yoga accessible to one and all.

Some volumes of *The Golden Collection* are of a different nature. They present tributes paid to Sri Swami Satyananda over a period of fifty-five years. From 1954 onwards people expressed their recognition, gratitude and love. These volumes are a chronicle of devotion to the extraordinary man and his mission.

Volume 6 of *The Golden Collection*, is the tribute paid to a young sannyasin. In 1954, on the occasion of Sri Swami Satyananda's thirty-first birthday, gurubhais, guests and visitors of the ashram in Rishikesh published a volume of tributes, *The Life and Work of Swami Satyananda*. They speak of the qualities of this young swami who expressed his spiritual awareness in the excellence of his day-to-day activities of ashram life. It is clear that even at this young age, his greatness was recognized for he was an inspiration to all who came into contact with him



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